The Churchman

REV. WILLIAM WALTON, A. M., EDITOR.
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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:
In TRINITY CHURCH, . . . At 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for January.

1. CIRCUMCISION.
4. Second Sunday after Christmas.
6. EPIPHANY.
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Third Sunday after Epiphany and Conversion of St. Paul.

FEBRUARY.

1. Fourth Sunday after Epiphany.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias.
25. ASH WEDNESDAY. [Proper Psalms Special Prayers before the General Thanksgiving.]
29. First Sunday in Lent.

Poetry.

For the Epiphany.

FROM "LAYS OF PALESTINE," BY T. G. NICHOLAS.

"And lo! the star which they saw in the east went before them, till it came and stood over where the young child was."—*Matthew xi.*, 9.

Moonlight was slumb'ring on Tabaria's stream,
On many an orange grove and citron bower,
And mildly touching with its tranquil beam,
On Zion's steep, each battlemented tower;
There, 'mid the pomp of luxury and power,
The voice of revelry was echoing still;
While, far amid the vale, at that lone hour,
The shepherds watch'd, and from the neighboring hill
Charm'd their long midnight guard some gushing torrent-rill.

There came a light upon their vigils breaking,
More dazzling than the full meridian sky;
Such lights as greet the ransom'd spirit waking
Upon the mansions of eternity;
And tones of such celestial melody
Floated around them, as in after days
Th' apostle heard, when on his raptur'd eye
Rose Zion's mount, and to the Lamb's high praise
The harpers tun'd their chords, the new glad song to raise.*

But travellers now are journeying from afar,
With Seba's myrrh, and Ophir's rarest gem,
Led by the guidance of a radiant star,
On to the favor'd heights of Bethlehem.
For shows that long predicted star to them
A new-born babe, on whose immortal brow
Should shine for ever Judah's diadem;
To whom, unknown, despised, rejected now,
Each tongue should utter praise, each prostrate knee should bow.

And now that orb, which led them o'er the wild,
On a lone manger's roof delays its shining:
And there they find the mother and the child
Meekly upon her virgin breast reclining!
But could they, earth and ocean's gifts combining
Present a worthy offering at his feet,
The Lord of lords, yet graciously inclining
To visit man, from heaven's empyrean seat,
And in His creatures stead, the Father's wrath to meet!

But there was one, who, in an earlier day,†
Viewed that lone planet with prophetic eye,
And saw it gilding with a gentle ray
The darkling shades of dim futurity;
The starry herald in Judea's sky,
Of sov'reignty to fall'n Jerusalem.
Still may it shine till matrons far and nigh,
Yield up their hosts, each soul a living gem,
To grace, through countless years, the Saviour's diadem.
—*Ch. of England Magazine.*

* Rev. xiv., 1-3.
† Numb. xxiv., 17.

Selected Matter

From the English Churchman of Dec. 4.

The Doctrine of the Church of England on Non-Episcopal Ordinations; or, the Question between the Primate and the Tractarians fully discussed. Reprinted from the Christian Observer. Hatchards, pp. 44.

Again Mr. Goode has felt it necessary to come to the rescue of his party in general, and the Primate in particular; and it would really appear that, when anything like historical research and Ecclesiastical knowledge are required—anything like getting up a case on the "Evangelical" side, and fortifying it with evidence and learning—it must be either Mr. Goode or nobody. We can well imagine that when the "Evangelical" Clergy feel that something must be said in answer to the "Tractarians", and that it is equally certain that only one man can say anything to the purpose, they must experience great relief when the Record announces that Mr. Goode has taken the matter in hand; they must breathe more freely, and sleep more soundly—albeit they affect to despise the argument from "tradition" which he is forced to employ.

Mr. Goode professes to have discussed the subject "fully" in his forty pages; but, having a tolerably well-founded conviction that this is simply impossible, we must decline to enter into any extended examination of his pamphlet. We will content ourselves with a few observations upon some points which strike us in reference to the whole subject, and which apply, in some measure, to other pamphlets which Mr. Goode has put forth to meet the difficulties in which his party have been placed.

I. There can be no doubt whatever that a diligent search into the sayings and doings of many of our Ecclesiastical authorities, and standard Divines, since the Reformation, will enable a man to produce evidence which may be employed to support the "Evangelical" party, and to refute their opponents. There is no denying that there has been much inconsistency, in speaking and acting, in dealing with the Doctrine and Practice of the Church. To go no further than the Doctrine of Baptism, not only our standard Divines, but the Bishops and Clergy of our times, may be convicted of manifest inconsistency. A man who is perfectly orthodox, and in entire harmony with the Catholic Faith, when *directly*, expressly, and exclusively, writing or speaking of the Doctrine of Holy Baptism, is often found, when dealing with subjects which *incidentally* involve points bearing upon Baptism, employing language, and making admissions which are palpably inconsistent with his own definite teaching upon the subject, as well as with the definite teaching of other orthodox men, and of the Formularies of the Church. Inconvenient and injurious as this is, it is a very different thing from those stereotyped, widely recognized, and, in some cases, positively authorized, inconsistencies which abound in the Roman Church.

II. As regards the immediate subject before us, we have not only to bear in mind the inconsistency of which we have just spoken, but also that it may be very justly inferred that even the admissions which Mr. Goode has been able to gather from some of our standard Divines, in favor of the ministrations of non-episcopal bodies, would have been considerably modified, if not altogether withheld, had they foreseen what we now see, viz:

1. That, even where there has been for many years every necessary facility for obtaining the Apostolic Ministry of Bishops, Priests, and Deacons, these bodies have shown no wish or intention whatever to avail themselves of the opportunity of perfecting and "strengthening the things that remain."

2. That the Ministers of these bodies fraternize with, and recognize as authorized Christian Ministers, those men who set up conventicles in the midst of a sound reformed branch of the Catholic and Apostolic Church—men who plainly "cause divisions and offences contrary to the Doctrine which we have learned;" and who are therefore to be "marked" and "avoided", as clearly guilty of schism.

3. That there is strong ground for suspecting that even the imperfect form and manner of ordaining their Ministers, which our standard Divines were willing (*without any authority from the Church*) to recognize as sufficient, under the difficult circumstances in which these bodies were placed, has been most irregularly carried out—most inadequately maintained—most palpably departed from.

4. That, from some cause or other, and the three preceding paragraphs suggest abundant cause, the actual Doctrine taught by the Ministers of these bodies, and by those with whom they fraternize, has gradually, but surely and manifestly, degenerated into palpable Heresy, and, in many cases, into downright Infidelity—the open denial of the inspiration and authority of God's Holy Word.—(*Vide Marshall's Notes on the Catholic Episcopate*; and *Dewar's German Protestantism*.)

Will it be maintained for a moment that, *knowing* these things, from actual experience, we are to adopt, and act upon, what our forefathers said, and did, *not* knowing, and not even suspecting such things?

There is one suggestion which we would very respectfully, and very sincerely and earnestly, offer to Mr. Goode. In the various pamphlets, &c., which he has put forth, there are certain Doctrines and Practices of the Church alluded to, and admitted as hers, which, nevertheless, his "Evangelical" brethren openly and systematically neglect or pervert. We suggest, then, that he would do well to urge them to carry out faithfully, consistently, and uniformly, what he *knows* to be the Doctrine and Practice of the Church, *plainly enjoined* in her Formularies. Perchance this may more permanently benefit his party, and serve the Church, than getting up cases, and pamphlets, against "Tractarians."

In the two works referred to in the preceding observations, much striking and convincing evidence may be found of what we have maintained respecting the heresy and infidelity of non-episcopal Protestants. That our standard Divines had good reason to believe that Foreign Protestants did not contemplate a permanent rejection of Episcopacy is evident from the language which the Protestant champions made use of on that subject. Melancthon says, "I wish that I were able .... to restore the Government of Bishops; *for I see what sort of a Church we are likely to have if the Ecclesiastical Polity be dissolved*." We can hardly suppose him to have foreseen all the Socinianism and Infidelity which have actually been developed among Foreign Protestants; but that he had some idea of it we may gather from another observation of his, "Good God, what a tragedy will posterity witness, if men should come hereafter to debate again the questions, whether the Word or Holy Spirit be a Person. .... The Ecclesiastical Discipline is annihilated." "Men are doubting the most fundamental Truths. The evil is beyond cure." It has, we believe, been truly asserted, that "a country which produced, in 1530, the boasted Confession of Augsburg, in 1825 numbered amongst the whole body of its Professors, just seventeen who were not utterly apostate." A recent writer, speaking of Geneva, and the "utter oblivion or hatred into which the memory of Calvin has been allowed to pass," says, "In the pulpits of Geneva (with a few exceptions) the Doctrines of Calvin are referred to only to be repudiated and scorned.... the veneration of Geneva has passed to other altars than those at which Calvin ministered, and has been offered to the Priests of a very different faith from his; .... when she would show her veneration for the dead, it is the sensual and polluting author of the *Nouvelle Heloise* to which she consecrates an island, and erects a statue." Again, of Switzerland generally, "multitudes of the Protestants are ignorant of the first principles of Christian Truth; by many of them the peculiar doctrines of the Gospel are *repudiated*."

Why do not Mr. Goode and his friends resolutely bestir themselves, and urge upon the more orthodox of Foreign Protestants the necessity, and the facility, of obtaining an Episcepate and a Creed? Why do they not, also, from this sad state of things, learn to raise a solemn voice of warning to Dissenters in this country, against the sin and danger of departing from the Doctrine and Fellowship of the Apostolic Church?

From John Bull of December 8.

Arctic Searching Expedition.

A Journal of a Boat voyage through Rupert's Land and the Arctic Sea, in Search of the Discovery Ships under the command of Sir John Franklin. With an appendix on the Physical Geography of North America, By Sir John Richardson, C. B., F. R. S., Inspector of Naval Hospitals and Fleets, &c. &c. In 2 vols. Published by Authority.—London: Longmans, 1851.

The present work is full of interest, not only in reference to the immediate objects of Sir John Richardson's expedition, but as an important contribution to geographical and ethnological science. After a brief account of the object of Sir John Franklin's expedition, and of the information hitherto obtained concerning it, the author proceeds at once to explain the grounds on which an overland search for the missing vessels was deemed desirable, and of the instructions with which he was sent out by the admiralty. He then takes his readers from New York, where he landed on the 10th of April, 1848, across the lakes and down the Mackensie River to the North coast of America, along which he proceeded in boats, searching the coast and holding constant intercourse with the natives, until he was compelled by the ice to leave his boats at Cape Kendall, instead of taking them, as he had intended to do, up the Coppermine River. At this point of his journey, Sir John Richardson makes the following reflections on crews being able to maintain themselves in those latitudes if hemmed in by the ice:

It can be stated only as a conjecture, though by no means an improbable one, that Sir John Franklin entered Lancaster Sound at the close of a group of warm years, when the ice was in the most favorable condition of diminution, and that since then the annual heat has attained its minimum, probably in 1847 or 1848, and may now be increasing again. At all events, it is conceivable that, having pushed on boldly in one of the last of the favorable years of the cycle, the ice, produced in the unfavorable ones which followed, has shut him in, and has been found insurmountable; but there remains the hope that if this be the period of rise of the mean heat in that quarter, the zealous and enterprising officers now on his track, will not encounter obstructions equal to those which prevented their skilful and no less enterprising and zealous predecessor in the search, from carrying his ships beyond Cape Leopold.

With respect to the maintenance of a party detained on the islands North of Coronation Gulf, reindeer and musk-oxen may be procured by skilful hunters, but unless the chase were duly organized, and only the most expert marksmen and deer-stalkers suffered to go out, there would be a danger of the animals migrating from feeding grounds on which they were much disturbed. With nets a large quantity of salmon and other fish might be captured in Dolphin and Union Straits, and doubtless also in the various channels separating the islands, with percussion guns, we had no difficulty in killing seals, and we might, had we chosen, have slain hundreds, though, as they dive at the flash, the chance of shooting them with a ship's musket having an ordinary lock, would be greatly diminished. Swans, snow geese, brent geese, eiders, king ducks, cacawees, and several other waterfowl, breed in immense numbers on the islands; and the old ones when moulting, and the young before they are fledged, fall an easy prey to a swift runner, and still more surely to a party hemming them in and cutting off their retreat.

To people acquainted with the Eskimo methods of building ice and snow houses, shelter may be raised on the bleakest coasts, except in the autumn months; but, unles blubber were used as fuel, there would be a difficulty in maintaining fire for cooking by any one who has not the genius for turning everything to account which Mr. Rae evinced, when he boldly adventured on wintering on a coast bearing the ominous appellation of Repulse Bay, with no other fuel than the *Andromeda tetragona*,—an interesting and beautiful herb in the eye of a botanist, but giving no promise to an ordinary observer that it could supply warmth to a large party during a long arctic winter. To apply it, or any of the other polar plants, to such a purpose, a large quantity must be stored up near the winter station before the snow falls.

I have thought it right to throw these few observations together in this place, that a reader unacquainted with the natural resources of the country, may judge of the probability of the whole or part of the crews of the *Erebus* and *Terror* maintaining themselves there, supposing the ships to have been wrecked. Of course, as long as the vessels remained, they would afford shelter and fuel; but the other contingencies would come into consideration, if parties went off in various directions in quest of food. One great purpose of the expedition which I conducted along the coast was to afford relief to such detached parties, or to the entire crews, had they directed their way to the continent, and their researches proved at least that none of the party, having gained that coast, were dragging out a miserable existence among the Eskimos, without the means of repairing to the fur posts. In the following summer of 1849 Mr. Rae ascertained that the Eskimo inhabitants of Wollaston Land had seen neither of the ships nor white men. The knowledge of these facts had an influence with the admiralty of concentrating the futnre search in the vicinity of Melville Island; Captain Collinson and Commander Pullen being directed to approach its coasts from the westward, while Captain Austen, and the squadron of hardy navigators in his wake, were to trace the discovery ships from the eastward. A more ample and noble effort to rescue a lost party was never made by any nation, and it has been humanely seconded from the United States of America. May God bless their endeavors!

From Cape Kendall the party, carrying one of their boats with them, made their way overland to Fort Confidence, on the Great Bear Lake, where they passed the winter. In the spring of 18,9, Mr. Rae was dispatched with as large a party as the remaining boat would admit of, down the Coppermine River, for the further exploration of the coast; but their boat having been lost by an untoward accident, the party was forced to return after a brief search, having failed to cross over, as was intended, to Wollaston land, which was rendered wholly inaccessible by the ice. Sir John Richardson himself, meanwhile, returned home by the same route by which he came. Added to the narrative is a short abstract of the other expeditions sent out, and of the general state of the search after Sir John Franklin and his party.

Next in importance and interest to the evidence,—unfortunately of a purely negative character,— which Sir John Richardson obtained with regard to the missing ships, is the copious information which his volumes furnish as to the character of the tracts he visited, their inhabitants and natural productions. Besides the incidental notices on these subjects with which the narrative itself is interspersed, a large appendix, which fills more than half the second volume, contains a full account of the physical geography of the Rocky Mountains, and the valleys, rivers and lakes descending from their Eastern Slopes; a valuable chapter on the climatology of those regions; two chapters on the distribution of plants north of the 49th parallel, and on the insects of Arctic North America; and vocabularies of the idioms of the Eskimos and several of the Indian tribes. Of the habits, customs, and mode of life of some of these, a detailed description is given in the first volume, in which two chapters are exclusively devoted to the Eskimos, and the Kutchim or Louchuck. From the former of these we extract the following notice of the religion of the Eskimos, and their susceptibility of cultivation:

With respect to the religion of the Eskimos, I could obtain personally no satisfactory answer to my inquiries; but it is certain that belief in witchcraft and the agency of evil spirits prevails throughout the nation, except in Greenland and Labrador, where demon worship has been combatted by Christianity. Connected with this belief is the Shamanism, or influence which certain individuals claim to possess over the evil spirits. Sorcery has been reduced to a system on the shores of Beering's Sea; and that it is not unknown even on the Labrador coast, the following words, collected from an Okkak dictionary, will show. *Ange-kok*, "a shaman;" *Elihetac*, "one killed by sorcery;" *I-yerok*, "the devil's servant or messenger;" *Nang-iner-minik*, "an appearance produced by a sorcerer;" *Torngak*, "a devil or evil spirit;" *Torngiwok*, "he performs the office of a sorcerer."

As to intelligence and susceptibility of civilization, I consider the Eskimos as ranking above the neighboring Indian nations, though my personal experience on this head being confined to the interpreters employed on the several expeditions to which I have been attached, and is perhaps too limited to found much upon. The inuividuals, however, showed a docility, incustry, steadiness of purpose, a ready adoption of European customs, ond an amiability which I did not observe among the Northern Indians or Crees in the coursn of several years study of their characters.

The success of the Moravian missionaries, in introducing Christianity and the art of reading and writing among the population of the Labrador coast, is a strong inducement to attempt an extension of the same system of instruction to the well fed multitudes that frequent the estuary of the Macksnzie.

Such are the contents of these volumes, published under the auspices of the Admiralty. They form a most valuable addition to our knowledge of the Arctic world, and will possess a lasting interest, independently of the immediate object with which the exploration of those distant regions was undertaken by their enterprising and highly accomplished author.

From the True Catholic.

Newmanism.

[We lately called the attention of our readers to the moral and intellectual detorioration which has marked the course of the recent perverts to Romanism. Dr. Newman, the most distinguished of them, has lately made public a course of lectures, from which Mr. Arnold, the editor of the work from which we are about to make an extract, has selected the ninth as the subject of some animadversion. Whether the doctrine of that lecture be truly Romanism, we shall not undertake to decide. Two things are clear; that it is Newmanism, the doctrine for which Dr. Newman has exchanged that of the Church; and that it is an immoral and debasing superstition, not very far removed from the grossest exaggeration and abuse of the most absurd ultra-Protestant doctrine. In a word, Dr. Newman, since he became a Romanist, has become an Antinomian.—E. T. C.]

From "The Theological Critic, A Quarterly Journal edited by the Rev. Thomas Kerchever Arnold."]

SUBJECT OF THE NINTH LECTURE.—*The difficulty, and Mr. Newman's solution.*—The particular difficulty which it is his object, in the Ninth Lecture, to remove, is thus stated by himself:

"To-day, then, I shall fancy an objector * * to say, that, 'the reproach of Catholicism is, not what it does not do, so much as what it does; that its teaching and its training do produce a certain very definite character on a nation and on individuals; and that character, so far from being too religious or too spiritual, is just the reverse, very like the world's; that religion is a sacred, awful, mysterious, solemn matter; that it should be approached with fear, and named, as it were, *sotto voce*: whereas Catholics, whether in the North, or the South, in the middle ages or in modern times, exhibit the combined and contrary faults of profaneness and superstition. There is a bold, shallow, hard, indelicate way among them of speaking of even points of faith, which is, to use studiously mild language, utterly out of taste, and indiscribably offensive to any person of ordinary refinement. They are rude where they should be reverent, jocose where they should be grave, and loquacious where they should be silent. The most sacred feelings, the most august doctrines, are glibly enunciated in the shape of short and smart theological formula; purgatory, hell, and the evil spirit, are a sort of household words upon their tongue; the most solemn duties, such as confession, or saying office, whether as spoken of or as performed, have a business-like air and a mechanical action about them, quite inconsistent with their real nature. Religion is made both free and easy, and yet formal. Superstitions and false miracles are at once preached, assented to, and laughed at, till one really does not know what is believed and what is not, or whether anything is believed at all. The saints are lauded yet affronted. Take mediæval England or France, or modern Belgium or Italy, it is all the same; you have your boy-bishop at Salisbury, your lord of misrule at Rheims, and at Sens your feast of asses. Whether in the South now, or in the North formerly, you have the excesses of your Carnival. Legends, such as that of St. Dustan's fight with the author of evil at Glastonbury, are popular in Germany, in Spain, in Scotland, and in Italy; while in Naples or in Seville your population rise in periodical fury against the ecclesiastical patrons whom they ordinarily worship. These are but single instances of a wide-spread and momentous phenomenon, to which you ought not to shut your eyes, and to which we can never be reconciled; a phenomenon in which we see a plain, providential indication, that in spite of our certainty—first, that there is a Catholic Church, next, that it is not the religious communion dominant in England, or Russia, or Greece, or Prussia, or Holland; in short, that it is nothing else than the communion of Rome,—still it is our bounden duty to have nothing to do with the Pope, the Holy See, or the Church of which it is the centre.' Such is the charge, my brethren, brought, against the Catholic Church, both by the Evangelical section of the Establishment and by your own." (pp. 221, 222.)

Mr. N. accepts, in general terms, this charge, but he would add to it, and turn a fact "into a general, a philosophical truth."

The general and philosophical truth that is to account for the fact which he accepts, and so to render the truth of the charge no difficulty to hesitating Anglicans, is, the separability—and not only the possible *separability* but the usually *separate* existence— of *faith* and *love*.

"Protestants, then" (to give his own solution in his own words) "consider, that faith and love are inseparable: where there is faith, there they think is love and obedience; and in proportion to the strength and degree of the former, is the strength and degree of the latter. They do not think the inconsistency possible of really believing without obeying; and, *where they see disobedience, they cannot imagine the existence of true faith*. Catholics, on the other hand, hold that faith and love, faith and obedience, faith and works, are simply separable and ordinarily separated in fact; that *faith does not imply love, obedience, or works*; that the *firmest faith*, so as to move mountains, may exist without love, that is, *true faith*, as truly faith in the strict sense of the word as the faith of a martyr or a doctor. In fact, it contemplates a gift which Protestantism does not imagine. Faith is a spiritual sight of the unseen, and Protestantism has not this sight; it doess not see the unseen; this habit, this act of the mind is foreign to it; so, since it keeps the word 'faith,' it is obliged to find some other meaning for it; and its common, perhaps its commonest, idea is, that faith is substantially the same as obedience; that it is the impulse, the motive of obedience, or the fervour and heartiness which attend good works. In a word, that faith is hope or love, or a mixture of the two. It does not contemplate faith in its Catholic sense; for it has been taught by flesh and blood, not by grace." (p. 223.)

It is painful to reflect how few years have elapsed since this now rejected notion, that "faith is substantially the same as obedience" was taught in the house of God, by the lips of Mr. Newman, then a priest in our own Reformed Branch of the Catholic Church.

Mr. Newman in 1836.] "By obedience is meant, obedience, not to the world, but to God,—and habitually to obey God is to be constant in looking to God,—and to look unto Almighty God is to have faith; so that to 'live by faith' or 'walk by faith' (according to the Scripture phrases), that is, to have a habit of faith and to be obedient, are one and the same general character of mind;—viewed as sitting at JESUS' feet, it is called *faith*; viewed as running to do his will, is is called *obedience*." (Sermons, vol. iii. p. 88.)

Inaccuracy of the assertions contained in this solution.—If Mr Newman really holds that "faith—*true* faith—does not imply love, obedience, or works," he has undoubtedly departed more widely than I can think it possible from the doctrine of the Catholic Church. For I cannot suppose him to mean *no more* by the terms "*true faith*," "as *truly faith*—as the faith of a martyr or a doctor" than mere historical belief, because he *knows* that, in *this* sense, Protestants do not consider *faith* and *love* to be inseparable. What commentator of our Church, or of any reformed Church or community, in explaining St. James's assertions, that *faith, if it hath not works, is dead, being alone*, or that *the devils also believe and tremble*, would not allow that possible separability of which Dr. Newman speaks? It will be enough to quote Hooker's statement on the point in question:—

"Devils know the same things which we believe, and the minds of *the most ungodly may be fully persuaded to the truth*; which knowledge in the one and persuasion in the other, is sometimes termed *faith*, but *equivocally*, being indeed no such faith as that whereby a Christian man is justified. It is the spirit of adoption that worketh faith in us, in them not; the things which we believe are by us apprehended, not only *as true*, but also *as good*, and that to us; as good they are not by them apprehended; as true they are."* (Hooker, Serm. ii. 26.)

As to the other and more important point, whether the *faith* that is without love and obedience, is really *true faith*, and is held to be so by the Catholic Church, let us go to the Fathers for the answer: and we shall find that their doctrine on this subject is the doctrine of the Apostles, the doctrine of Jesus Christ.

"Then follows" (says St. Augustine): *Whosoever believeth that* Jesus *is the* Christ *is born of* God. But what is it to believe this? *And every one that loveth Him that begat Him, loveth Him also that is begotten of Him.* To *faith* he hath immediately joined *love*; because without love faith is unsubstantial. With love it is the faith of a Christian; without love the faith of a devil; but those who do not believe, are worse than devils, and more stupid than devils. A man does not choose to believe in Christ: as yet he does not even imitate the devils. He now believes in Christ, but hates Christ; he retains the confessions of his faith in the fear of punishment, not in love for the crown; for they too feared to be punished. Add to this *faith, love*, that it may become such faith as that of which the Apostle speaks, *faith which worketh by love*, and thou hast found a Christian, thou hast found a citizen of Jerusalem, a fellow-citizen of the Angels: thou hast found a pilgrim sighing in the way: do thou join thyself to him; he is thy fellow traveller: run with him, if, that is, thou also art this."†

Hardly any *distinction* is more frequently pointed out by St. Augustine, than that between *believing* Christ and *believing in* or *on* Christ (credere Christum, *and* credere in Christum.)

"It makes a great difference whether a man believes that He (Jesus) is the Christ, or whether he believes in Christ. For that He is the Christ, even the devils believe; and yet in Christ the devils believed not. For he believeth in Christ, who both hopeth in Christ and loveth Christ. For if he hath faith without hope and love, he believeth that Christ is, he doth not believe in Christ. Whoso then believeth in Christ, by his believing in Christ, Christ cometh into him, and he is, in a manner, united unto him, and made a member of His body. Which cannot be, unless both hope and charity be added."‡

Again: "What is to *believe* in Him? *By believing to love* Him, by believing to value Him, by believing to go into Him, and be incorporated with his members." ||

In the same spirit, Origen says of St. Paul: "With good reason, and as his habit is when he treats of faith, the Apostle joins to it hope also, knowing that *hope coheres inseparably with faith*; as he himself teaches us in the Epistle to the Hebrews, saying: *Now faith is the substance of things hoped for, the evidence of things not seen*."§

It is quite unnecessary that I should add more sentences from the Fathers, in condemnation of the doctrine, that any faith, that is without love, without obedience, can be a "*true* faith," in any other sense than that of a *real belief*.¶

But is not Mr. Newman's statement of the difference between the Roman Catholic and the Protestant notions of faith an exaggeration? one of those *doubtful* services that Mr. Newman's zeal has already rendered to the Church he has joined, and of which he may be expected to render them *many more*? I do not deny that there is *some truth* in the statement. To quote Mohler's vigorous opponent, Baur: "However much the elder and the more recent theologians have endeavored to come as near as possible to the Protestant view as to the essential character of *faith*, there still remains the important difference, that the most essential element of the Catholic notion of *faith* is the *intellectual* element;" an assertion for which he quotes Bellarmine (de Justif. 1—4,)—"siquidem illi *collocant in voluntate*, cum fiduciam esse definiunt, ac per hoc eam cum spe confundunt. Fiducia enim nihil est aliud nisi spes roborata: Catholici *fidem in intellectu sedem habere volunt*."

But still I ask: *does* the Roman Catholic Church hold and teach the doctrine imputed to it by Mr. Newman, that "faith and love, faith and obedience, faith and works are simply separable, and *ordinarily separated in fact*; that faith does not imply love, obedience, or works; that the firmest faith so as to move mountains, may exist without love, that is, *true faith*, as truly faith in the strict sense of the word, as the faith of a martyr or a *doctor*?"

Let us first hear Cardinal Sadoletus: "Thus, in a *true faith*, hope and charity are so intertwined, that none of them can be separated from the others."*

Hear again a "celebrated Catholic Exegist" (as Mohler styles him,) who lived at the commencement of the seventeenth century, Cornelius a Lapide, who, explaining the term "believers" (in his explanation of Rom. iii. 22,) says: —"Those are meant, who are not contented with *a mere naked, empty faith, such as the demons possess*, but those who, like friends, have a faith matured by love (*fides*† *charitate formata*,) who believe in Christ in such a way as to fulfil His commandments, who possess a humble, *living*, and *obedient faith*; in short, who believe, not merely theoretically, but practically; *qui credunt non speculative sed practice Christo*."‡

Again, to ascend upwards to the Schoolmen, will they give any countenance to the notion that a faith without love or obedience is a "true faith?" St. Thomas Aquinas will inform us that such a faith, far from being a "*true faith*," is a *fides informis*; a faith, that is, without its '*forma*,' which, in the language of the Schools, denotes the *essential principle* which *makes* the thing to be that which it is' when existing, or contemplated, in its perfect state. This *fides informis*, or *faith without its essential principle* (or, Mr. Robinson translates it, its *vivifying*, its *plastic* principle,) is opposed to that *fides formata*, or faith working by love, which, as the Roman Catholics, like all other Catholics, believe, can alone justify. "The faith through which we are cleansed from sin, is not the *unliving faith* (*fides informis*,) which can co-exist with sin,|| but the faith living through love (*fides formata*;) so that the sufferings of Christ, not only by means of the understanding, but by means of feeling, become appropriated by us. In this way are sins forgiven us, through the power of Christ's passion." Ap. Moh. p. 171.)

"The faith" (says the Master of Sentences) "which the devils and *false Christians* have, is a quality of the mind, but *without its essential property (forma)*, because it is without charity. For that even bad men have faith, when yet they are without charity, the Apostle shows, when he says, '*Though I have all faith, yet have not charity*,' &c. And this faith may even be called the gift of God, because there are some gifts of God even in the wicked."§

We have, it is true, in the last extract, an assertion, not only that bad men may have faith, but that this faith may even be considered the gift of God: but compare, for a moment, the calm statement of this possibility with Mr. Newman's dreadful assertion on the same subject.

"As men may know (he says) perfectly well that they ought not to steal, and yet may deliberately take and appropriate what is not theirs; so may they be gifted with a simple, undoubting, cloudless belief, that, for instance, Christ is in the Blessed Sacrament, and yet commit the sacrilege of breaking open the tabernacle, and carrying off the consecrated particles for the sake of the precious vessel containing them. It is said, in Scripture, that the evil spirits 'believe and tremble;' and reckless men, in like manner, may, in the very sight of hell, deliberately sin for the sake of some temporary gratification." p. 224.

As the final, and, for one who has written an elaborate Essay on Justification, the most surprising mis-statement contained in this passage, we have the assertion, that, "since Protestantism keeps the word 'faith,' it is obliged to find some other meaning for it, and its common, perhaps its commonest,, idea is, *that faith is substantially the same as obedience*; that it is the impulse, the motive of obedience, or the fervour and heartiness which attend good works."

I hardly know how to treat this assertion.—

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* The following is from Gerhard:—"Quando [fides] accipitur per *fidem miraculorum*, a qua abesse potest fides justificans. Matth. 17, v. 20. *Si habueritis fidem sicut granum sinapeos*, &c. 1 Cor. 13, v. 2. *Si habuero omnem fidem, ita ut montes transferam*, charitatem autem *non habeam, nihil sum*." (Lex Theol. de Just. per fid. p. 497. (tom. 3.)

† In Ep. Joan. Tr. X. 2. vol. 3, 2582. "Sequitur, *Omnis qui credit quod Jesus sit Christus, ex Deo natus est.* Sed quid est credere illud? *Et omnis qui diligit qui genuit eum, diligit eum qui genitus est ab ipso.* Statim fidei conjunxit dilectionem; quia sine dilectione fides dæmonis: qui autem non credunt, pejores sunt quam dæmones, et tardiores quam dæmones. Nescio quis non vult credere in Christum: adhuc nec dæmones imitatur. Jam credit in Christum, sed odit Christum; habet confessionem fidei in timore pœnæ, non in amore coronæ; nam et illi puniri timebant. Adde huic fidei dilectionem, ut fiat fides, qualem dicit apostolus Paulus, *Fides quæ per dilectionem operatur*: invenisti Christianum, invenisti civem Jerusalem, invenisti civem Angelorum, invenisti in via suspirantem peregrinum: adjunge te illi, comes tuus est? curre cum illo, si tamen et tu hoc es."

‡ "Multum interest, utrum quisque credat ipsum esse Christum, et utrum credat in Christum. Nam ipsum esse Christum et dæmones crediderunt, nec tamen in Christum dæmones crediderunt. Ille enim credit in Christum qui et sperat in Christum et diligit Christum. Nam si fidem habet sine spe et sine dilectione, Christum esse credit, non in Christum credit. Qui ergo in Christum credit, credendo in Christum venit in eum Christus et quodam modo unitur in eum et membrum in corpore ejus efficitur. Quod fieri non potest, nisi et spes accedat et charitas." St. Aug. Serm. cxliv. vol. v. p. 999.

|| "Quid est ergo *credere* in eum! *credendo* amare, credendo diligere; credendo in eum ire, et ejus membris incorporari." iii. p. 2008. B. In Jo. Ev Tr. XXIX.

§ "Merito autem et more sibi solito ubi de fide tractante, Apostolus conjungit et spem, sciens fidei spem inseparabiliter cohærere; sicut et in Epistola ad Hebræos idem docet, dicens; 'est autem fides sperandarum rerum substantia, indicium non apparentium'." (Orig. Com. in Ep. ad Rom. lib. iv. p. 270).

¶ "Nam qui recte amat, proculdubio recte credit et sperat; qui vero non amat, inaniter credit estiamsi sint vera, quæ credit," vi. 407, top.

* "Ita in *fide vera* spes et charitas sic implicita est, ut nullum eorum ab aliis possit divelli." This and the following authorities are from Mohler's Symbolik.

† that the Protestants *would* make fides—*fiducia* was always complained of by the Catholic divines.

‡ Ap. Mohler, vol. i. p. 172. Eng. Trans.

|| "*Fides informis, quæ potest esse etiam cum peccato*." Sum. tot. theol. p. iii. quæst. xliv. art. 1.

§ "Fides ergo, quam dæmones et falsi Christiani habent, qualitas mentis est, sed informis, quia sine charitate est. Nam et malos fidem habere cum tamen charitate careant, Apostolus ostendit dicens, Si habuero omnem fidem, charitatem autem non habeam, &c. Quæ fides etiam donum Dei dici potest, quia et in malis quædam Dei dona sunt." Pet. Lomb. Distinct. xiii D.

Mr. N. cannot think that this was the Reformers' view of faith; he cannot mean that in Protestantism generally, that is, in the Lutheran and Reformed Confessions of faith, or in the Evangelical teaching within the Church of England, this is the idea commonly attached to *faith.* He must therefore, one should imagine, mean, that it is the commonest idea entertained by Anglo-Catholics. For if he really does mean that the doctrine of faith, as taught by the German Reformers, was this, surely, for Catholic we must read Protestant; and for Protestant, Catholic. It would be absurd to quote authorities: I will merely transcribe from the January number of the American Bibliotheca Sacra, which has just reached me, the following passage, translated from Dr. Sartorius: "The Romanist may say that he is justified by faith, using Evangelical terms, but he means by faith something far different from the true Protestant. He does not regard it as *confidence in the Divine promise, appropriated to himself*, so that faith and the word of God are correlative, but, as he terms it, a *fides formata. He considers it as put by synecdoche for love, and all the good works* which flow from it. He looks upon it as a *meritorious quality* in us,—a good disposition which we are to manifest, before we receive justification. He introduces into the idea of faith as much as possible of obedience to the law, and declares that by this active faith men are justified." (p. 68.)

To be continued.

Early History of the Church in Connecticut,

(From Rev. N. E. Cornwall's Jubilee Sermon.)

REV. MESSRS. CANER AND LAMSON.

Here it is worth while to take notice of some circumstances which tended at that time to multiply the number of parishes and missions in this colony, as well as to increase the congregations, in those already organized and furnished with ministers. Doubtless the great leading cause of a very rapid growth of Episcopacy in Connecticut between 1722 and 1737, was the singular change of sentiment which was avowed by many Congregational ministers. During a period of fifteen years from the time when Mr. Pigot was located at Stratford by the Society, nearly that number of graduates of Yale College, among whom were included its President, one of its tutors, and eight or ten Congregational ministers, had avowed themselves Episcopalians, and taken a voyage to England, amid many trials and perils, to obtain Episcopal Ordination. Such a change among the Congregational ministers of the colony could hardly fail to meet some sympathy among the people, whose religious teachers they had been for a number of years. Accordingly, wherever they had labored as Congregational ministers, Episcopal parishes sprang into existence, almost without an exception. But there was another very singular cause of a rapid multiplication of Episcopal parishes. The act of the Colonial Legislature of 1727 which provided that under certain circumstances, the taxes paid by Episcopalians for the support of religion, might be applied to the maintenance of the Episcopal missionaries, had not been long in operation, before it was almost nullified by a very strict construction. It was restricted by its terms to those who lived in the parish where the Episcopal minister had his residence, and so near to him that they could conveniently attend the public worship in which he officiated. And it was so construed by the magistrates as to exclude from its benefits all Churchmen who lived at a distance of more than a mile from their minister. But thus interpreted, it was, as Mr. Caner in one of his letters to the officers of the society well remarked, "but a shadow;" leaving more than two-thirds of his parishioners still groaning under the oppression from which they had respectfully, and with apparent success, sought relief at the hands of the Legislature. On this account, Mr. Caner at one time proposed to the Society to appoint him its missionary from Fairfield to Byram river at Greenwich, on the western boundary of the Colony; allowing him to live sometimes at one place, and sometimes at another; so that all of his parishioners might secure some benefit from the act, even upon a strict construction of its terms. But this proposition was deemed by the Society inexpedient, on the ground that it would be, to some extent, an evasion of the law of the colony. And doubtless, upon the whole, it was a real benefit to the Episcopalians in many places that such a construction was put upon the law; since they were thus made more desirous and diligent to secure, as soon as possible, the ministrations of a resident missionary.

However, the natural tendency of the state of things then existing was, for a while, to build up the principal parish of Mr. Caner's extensive mission, at the expense, so to speak, of its other parts: Fairfield, the place of his residence, being at once favored by the operation of that singular act of the Legislature, and also especially attractive as the county town, and a very thriving village. And thus the parish of this town continued evidently very prosperous, until the close of his ministry here in 1747, when he removed to Boston, and took charge of King's Chapel. His removal thither, as he declared in one of his letters, was "not so much out of any lucrative views, as out of regard to the weakness of his constitution, which had become unequal to the duties of the large mission of Fairfield." And this assertion may well be believed, in view of the whole course of his laborious ministry here during a period of nearly twenty years, not including his services as lay-reader. He was very highly esteemed by his parishioners every where, as a man of eminent talents and excellent character. He was also very successful in his ministry here; leaving behind him more than two hundred communicants, in a mission where he had found only twelve. And his departure from Fairfield was deeply regretted by his parishioners.*

It is impossible to ascertain precisely how many of his two hundred and three communicants belonged to this part of his mission.† But that the parish of this town was then in a very prosperous state is manifest from a single fact connected with his departure. Upon his appointment as missionary, he had provided himself with a residence, by the aid of his father-in-law, Dougal Mackenzie, one of the founders of the parish: a thrifty landholder, and a man of considerable influence, from whom the termination of Sasco Hill, opposite to this borough, received the name of "Kenzie's point." That dwelling, which was spoken of in the proceedings of the Society at that time as a very large and convenient house, with the lot on which it stood, now occupied by Mr. Bennett's new house, recently built a few rods north from the Marine Hotel, was sold by him to Isaac Jennings and Abraham Puling, Church Wardens of Trinity Church, "to a parsonage and glebe for the use and behoof of the minister of this parish forever." It was purchased by the parish for the consideration of six hundred pounds, Colonial currency. And when it is recollected that the parishioners had within eight years previous built a new Church, this fact may be safely taken as an indication that the parish was then decidedly prosperous in its temporal state.

Nor is there any reason to think that its temporal prosperity declined, or its influence in the township diminished, during the next period of its history; including the ministry of the Rev. Joseph Lamson; who was appointed to succeed Mr. Caner, upon his recommendation, and at the earnest request of the parishioners. But before entering upon a review of some prominent events and incidents in that second period of the parish, it may be well to make an observation or two respecting its spiritual state during the twenty-five years previous

Mr. Caner commenced his labors here as a lay-reader at a time when the Congregational Society of 'Old Fairfield" was in a "sorrowful and sinking condition." Nevertheless, he had the satisfaction of observing, from time to time, among the Episcopalians of this town and its vicinity, many indications of a gradual increase of true devotion and the spirit and power of godliness. But it appears both from his own testimony and that of Congregational ministers, that while, during the period included in his ministry here, there was a very remarkable religious excitement in many towns of this colony, such excitement was hardly known at Fairfield. And whatever may have been the real cause of such a state of things in this town, some of the reflections of Mr. Caner concerning the state of religion here, about three years before his departure for Boston, are by no means unimportant, as an illustration of the general character of his influence, and the nature of his efforts for the spiritual welfare of his fellow-citizens. "The present state of my own parish," he said, "does not yield me all the satisfaction I could wish. The late enthusiasm never made much progress here; and indeed the temper of the people is generally faulty in the other extreme. A cold, Laodicean, disposition, and inconsiderate neglect of the great duties of religion, a visible deadness and formality, is what at present gives me most concern, and prevents the success of my administrations."

Here, then, it will not be inappropriate to remark, that the actual influence of Mr. Caner upon many ef the oldest of the Episcopal parishes of Connecticut, though, at the least, second only to that of his theological teacher, the leading spirit among the missionaries of this colony at that period, has been strangely overlooked by some who have undertaken to give biographical and historical sketches of those faithful men and their useful labors. And to the diligent and faithful pastor, who so worthily and successfully labored in the parish and mission of Fairfield during the first twenty years of his ministry, the Rev. Mr. Lamson was, during a ministry here of twenty-six years,—terminated only by his death,—a very worthy successor.

Mr. Lamson was a native of this vicinity, having been born about eight miles from Fairfield, in the town of Stratford. Like his predecessor, he had been educated at Yale College, as a Congregationalist. But soon after his graduation he became an Episcopalian, and went to England for orders. From thence, after many perils and trials, he returned in 1745; having been, on his voyage to England, taken prisoner by the French, and afterwards, on his passage from St Louis in France, to London, detained at Salisbury four months by a fever, which took from him his companion and fellow-sufferer, Richardson Miner, a Congregational minister from the vicinity of his native place, who had gone with him to England for Episcopal ordination. Being at length restored to his country and friends, "as one risen from the dead," he began to preach at Bedford and Newcastle, in the province of New York, and at Ridgefield, which, though still considered as in some sense "within the bounds of the parish or mission of Fairfield," had been for some time under the care of Mr. Wetmore, missionary at Rye. And when in 1747, Mr. Lamson took charge of this parish, he continued to preach for awhile at Ridgefield. He is also spoken of in the proceedings of the Society for 1748, as "serving Norwalk," which had become with the villages adjacent, a very important parish, numbering "105 families." But doubtless the greater part of his time was required and spent within this township, and the limits already described as including what was then, in strictness of speech, the parish of Fairfield. For in the same year, he informed the Society that the people at the village of Fairfield were unwilling that he should preach at Stratfield, where a Church had been recently built; although it was within the township, and not more than three or four miles from the Court House. And it would seem that in that Church, which stood upon the plain of Pequonnuc, a short distance east of the grove where the new cemetery has been recently laid out, he did not preach on Sundays at the first. For, in 1764, sixteen years afterwards, he reported to the Society, that he had preached in the Church at Stratfield "one Sunday in four for several years." And this phrase would hardly carry back such a use of that Church to the year 1748. In 1764, however, the parish of Stratfield, the original of what now constitutes the two parishes of Bridgeport, had acquired considerable importance; about a dozen families, according to Mr. Lamson's report, having been added to it within a year preceding—and during that year, the Churchmen of North Fairfield, then also a part of this township, but now included in the towns of Easton* and Weston, where there are likewise at present two parishes, had erected a house of worship; the old church, which stood until last winter, about four miles north of Greenfield Hill.

By these changes the parish of Fairfield was at length, about twelve years before the Revolution, reduced almost to its present limits. It was made to include only the villages of Fairfield, Greenfield, and Green's Farms, with the village of Southport, which was then called "Mill River," and contained not more than six or eight houses, and the portion of Saugatuc lying east of the Saugatuc river, and since attached, within forty years past, to the parishes of Norwalk and Westport. But the parishes of Stratfield and North Fairfield continued in the Fairfield mission, and under the care of Mr. Lamson, during the whole of his ministry; receiving such a share of his labors as he was able to bestow upon them, without injustice to the principal parish of Fairfield, which was still one of leading importance in this colony, and to a considerable extent independent of the aid of the Society.

Here, then, it is proper to take notice of some acts of Colonial legislation, which, down to the period now under review, had from time to time indicated, and sometimes through the reaction of public sentiment promoted, the progress of Episcopacy in various places.

The act of 1727, which provided that, under certain circumstances, the taxes paid by Episcopalians for the support of religion might be applied by the officers of any Congregational society toward the maintenance of an Episcopal minister residing and officiating within the limits of such society, had been followed up immediately by another petition from the Wardens and Vestrymen of Trinity Church, Fairfield; namely, Moses Ward, Samuel Lyon, Isaac Brown, Benjamin Burt, Henry James, Moses Knapp, Nathan Adams and John Lockwood; acknowledging the "great wisdom and Christian compassion" of the Assembly, requesting liberty to manage their own affairs as a society, according to the canons and rubrics of the Church of England, and expressing their adherence to that Church, "let the difficulties be never so great." But this petition was rejected.

Afterwards, in 1738, when the Legislatnre was about to sell the land of several townships, which had been set apart for the maintenance of the gospel, six hundred and thirty-six Episcopalians, heads of families, in nine parishes or missions, supplied by seven ministers, requested, by a petition† before mentioned, that a small share of the avails of the land to be sold, and of funds from other sources for the same purpose, might be appropriated to them. But this, like every other attempt of Churchmen to secure to themselves equal rights in ecclesiastical affairs, met with an unfavorable reception at the hands of the Assembly.

Finally, in the year 1746, the Episcopalians, who had been allowed, under former laws of the Colony, to vote with their Congregational neighbors in the meetings of towns and societies by which the taxes for the maintenance of religion were laid, lost that privilege by an act of the Legislature, which required that none but Congregregationalists should vote in such meetings.‡

All these acts of the Colonial Legislature are interesting and important, as indications of the state and progress of Episcopal Parishes in Connecticut, from the year 1725 to the year 1750. The last, which is very singular, may probably be best accounted for by the fact, that the Episcopalians had become so numerous in some places as to be quite formidable in the position of a third party, holding the balance of power wherever divisions arose, as they often did in those days, among the Congregationalists themselves.

But it is not so easy to account for a singular revival of the spirit of persecution which took place about the year 1750, in various parts of the Colony.‖ In the proceedings of the Society for 1749, for instance, in connection with the statement, that "there are now some ministers of the Church of England in prison on account of their persecution from the dissenters," the remark is added, that "these sort of complaints come by almost every ship." And in 1751, some of the missionaries in Connecticut, in a communication to the Society, used this language:—"There are many in several places, that are at such a distance from any incumbent in orders, that they cannot have the benefit of the law, and so are imprisoned for non-payment to dissenters."

Even at that time, however, the parish of Fairfield seems to have been quiet and steadily progressive. It was, indeed, independent of the aid of the Society, to such a degree, that but little notice was taken of it, at long intervals, during the whole period of Mr. Lamson's ministry. As early as the year 1730, in the first part of Mr. Caner's ministry, the members of the parish, according to his testimony, had "tried to help themselves"; and showed not only "great forwardness to hearken to instructions," but also "a willingness to contribute according to their ability." It was at that time proposed that "every professor of the Church of England should, by his will, devote a certain sum to the support of this particular Church; to be used by the Church Wardens, for purposes designated by the Church."§ And very soon two had left £100 each, and two supposed at the point of death had ordered, the one £100, and the other £50, to be appropriated out of their estates. In addition to this, Dougal Mackenzie, one of those persons and father-in-law of Mr. Caner, had not only provided that a portion of his real estate might be taken instead of the money, but also ordered in his will that the whole of his real estate, comprising, besides his homestead in the village of Fairfield, a large tract of land on the eastern bank of the river which bounds this borough on the east, and two or three other valuable tracts in this vicinity, should be taxed forever for the support of the Church of England. But it is not probable that this provision of his will, though duly recorded in the Court of Probate, was ever carried into effect, after the estate passed out of the hands of Churchmen, as portions of it doubtless soon did. Nor were all the other legacies just mentioned finally realized by the parish. In 1747, however, a lady of the parish, Mrs. Jerusha Sturges, had given it a legacy of £50. And in 1762, Mr. St. George Talbot, a very liberal benefactor of several Churches in New York, New Jersey, and Connecticut, gave this parish £200, American currency, to be laid out in purchasing a glebe for the minister. In pursuance of his requirement, in 1767, upon the decease of Mr. Talbot, a glebe of nine acres of pasture and wood-land at Round Hill, was purchased of Jonathan Sturges, executor of Samuel Sturges, in the name of the Society for the propagation of the Gospel, "in trust forever, for the use, benefit, and improvement of a minister of the Church of England, having charge of Trinity Church, Fairfield, for the time being." Meanwhile, in 1764, the parishioners of Fairfield had repaired their Church at an expense of nearly £100 sterling, about five hundred dollars; and Mr. Lamson wrote to the Society that the Church at Stratfield would cost as much more. In the same letter he remarked, that "the people of his mission seemed more solicitous concerning the truth than ever." And it may be inferred from statistics in the few of his reports which were mentioned occasionally in the proceedings of the Society, that the parish of Fairfield, continued upon the whole, in a state of gradual, constant progress until the time of his death, which took place in 1773.¶

Mr. Lamson, like many other clergymen of the seventh and eighteenth centuries, added to the character of an able divine and faithful pastor, the important and difficult attainments of a good physician. But concerning his ministry here, it is only necessary to add, that it embraced a very interesting period, not only in the history of this parish, but also in that of the town of Fairfield; in which, for a quarter of a century immediately preceding the American Revolution, the salutary influence of the doctrine and worship of the venerable Church of England, though by no means predominant, had been, unquestionably, very extensive and effectual, for good in every way.—For it appears from statistics reported by Dr. Johnson, at two different periods, that in Stratford, the Episcopalians constituted about one fifth of the inhabitants. And it is likely that they were equally numerous in this town, if not even a larger portion of its inhabitants, at the close of Mr. Lamson's ministry.

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* Mr Caner was Rector of King's Chapel, Boston, until 1776; about thirty years. And though not then a missionary of the Society for the Propagation of the Gospel, "he continued to act as its confidential friend and correspondent, especially in regard to the recommendation of candidates for holy orders. In 1766, he received the honorary degree of D. D. from the university of Oxford. In March, 1776, he went from Boston to Halifax; and soon afterwards sailed for England, where he "was received by the Society with the respect which he so well deserved as the father of the American clergy. The Society offered him the choice of any of the missions then vacant; and he was appointed to Bristol, in Rhode Island, and thus through the changes and chances of life, he re-assumed. in his old age, a similar employment to that which he undertook in his youth." Hawkins' Hist. Notices, p. 247. He died in England, at an advanced age, in 1792. President Stiles' Diary, 1793. His assumption of the duties of a missionary at Bristol between 1776 and 1784, is, however, rendered somewhat doubtful by Updike's account of that Church, in the appendix to the History of Narragansett, 437-9. But see 477. Mrs. Caner died in New Haven, aged 89.

† According to Hawkins, p. 246, there were sixty-eight at Fairfield, one hundred and fifteen at Norwalk, and twenty at Stamford. But such a statement, in view of the nature and extent of the mission, is not very definite.

* Omitted upon page 16. A part of the district called "the parish of Stratfield," though belonging to the mission of Fairfield, was within the town of Stratford. Another part of the more comprehensive district to which the name of Stratfield was sometimes applied in the records of Colonial affairs, belonging to the mission of Stratford, and included the present parish of Nichols' Farms, formerly called also Unity.

† A most manly memorial "to the Honorable the Governor, Council and Representatives in his Majesty's English Colony of Connecticut," very modestly and courteously entitled by its authors, "the humble address of the members and professors of that part of Christ's Church called the Church of England, living in and under the government of said Colony." Eccl. Affairs, vol. x. 324.

‡ Thus did the Churchmen of Connecticut occupy, thirty years before the Revolution, a position strikingly illustrative of the grand fundamental principle of that great movement; namely, resistance to "taxation without representation."

‖ One of the causes of it. however, may be clearly traced in the following expressive description of that period. "The people were alarmed with the project of an American Episcopacy, but the design was not executed." Hist. of New England, by Morse and Parish, p. 334.

§ It would seem from this, that the members of this parish were even then accustomed to act collectively, as an ecclesiastical society. And that the parish of Stratford did so, is manifest from its old records; among which is to be found a vote of the parish in 1751, directing the Wardens and Vestrymen to "apply to the next Assembly for incorporation as a society with parochial powers." But it is also evident from this vote, that without such incorporation, they had no parochial powers, except such as were derived from their own good faith with each other, and the principles of the common law, in its application to voluntary partnerships.

¶ It is difficult to ascertain any praticulars of the death and burial of Mr. Lamson. The register of this town contains a record of his marriage, in 1747, to Alethea, daughter of the Rev. Joseph Wetmore, of Rye, and of the birth of their six children; five daughters and one son. And the graves of the eldest daughter, who died in 1753, and Mrs. Lamson, who died in 1766 are in the old burial-place near the Court House. But it appears from the Proceedings of the Society, that Mr. Lamson left a widow.

Communications.

For the Churchman.

A Reminiscence.

A mystery of mysteries was the incarnation of our blessed Lord. A few short hours before, upon Heaven's throne, sat the Son of Heaven's God, receiving the homage of myriads of Angels, from whose holy voices and golden harps rolled forth waves of harmony that flowed unceasingly through the immensity of Heaven, ascribing to their King and Creator all might, majesty and dominion. But soon their heavenly voices are dumb in the maze of wilderment; their harps forgotten lie, as they behold the Son of God descend his throne, and, casting aside his raiment of glory, disappear beyond the battlements of Paradise.

In a manger in Bethlehem, in infant form, and wrapped in swaddling vestments, they now behold Him before whose sacred feet they were wont to bow in adoration. Beside Him sit with anxious gaze, Joseph and Mary. Still as the midnight hour are their vigils, and dark as the low'ring sky their foreboding minds: thoughts too vast and deep for utterance press heavily upon them, as in solemn silence they ponder the momentous question—"What manner of child shall this be?"

But the eyes of the Angelic host are no longer piercing there. Anew they take their golden harps, and on swift and silent pinions borne, they scale the walls of jasper which skirt their vast domain to minister to the shepherds of the plain! And when they reached this lower world, and the affrighted shepherds trembling beheld the Glory of the Lord; a voice far sweeter than ever mortal ears had heard, proclaimed the vast design: "Fear not; for behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day, in the city of David, a *Saviour* which is CHRIST the LORD." And suddenly the air was dense with heavenly visitants, and celestial voices ascribed, "Glory to God in the highest! peace on earth, good will toward men."

And now on this festive season, let men re-echo the song of praise to their Saviour, for this vast and merciful condescension Let the Church adorn herself upon the birthday of her Bridegroom, and proclaim to the world the advent of her Lord Let us ascend into the courts of his house and lay at his feet the frankincense of praise, the myrrh of humble devotion, the treasures of gratitude and love.

It was on a lovely Christmas eve in the village of J——, that I sauntered forth at the sound of the evening bell. The earth was clad in a swaddling vesture of purest snow, and the sky shone clear as the bosom of a silvery lake. I mingled with the worshippers on their way to the house of prayer. The majestic tones of the solemn organ welcomed us within the sacred porch, and we took our places beneath the "fir tree and the cedar," which had been "brought into the house of the Lord." The stillness was broken by the voice of the man of God—"The Lord is in His holy temple, let all the earth keep silence before Him," followed by the devout tones of the evening prayer. Then joined all in the psalm of praise to the new-born King of Saints. The preacher arose and announced his subject—"*We need a Saviour.*"

With poetic pencil he first portrayed the trials and sorrows of this vale of tears. The rich man's disquietude, the poor man's toil; the childhood's pangs, the griefs of age; the loss of wealth, of friends, and happiness; the wastings of disease, the lingering agonies of those we love; the bed of death, the dark and silent tomb.

Ah! too well he understood his subject, for he had felt them all. Beginning life, he had renounced the world to engage in his master's service. He became a minister of the cross, to declare to men the counsels of his God. Surrounded by wealth and an interesting circle of those he loved, he could but look forward to happiness even on earth. But troubles sought him out, and pangs of sorrow pierced his soul. A loved boy sank beneath the waves to rise no more.—Two gentle daughters faded as the summer cloud away from his embrace, though their deathbeds were gilded with the light of Heaven, and their souls filled with the "peace of God which passeth understanding." A lovely flower, which had received his tender care, and unfolding culture, was transplanted from the garden of earth to the Paradise of God. The wife of his bosom slowly sank beneath the workings of disease, and was welcomed in the mansions of rest by the Saviour in whom she had trusted, and whose cause she had adorned. Beside her grave, a little mound marks the resting-place of a promising plant, withered and blasted by the pestilence. He remains to fulfil his mission with his dying fellow-men, and then rejoicing will join those now gone before. Wealth had fled from him with the wings of the morning, and some had even *dared* to raise the voice of detraction. But the furnace of affliction ever purifies; he has issued unscathed. His liberal hand and feeling heart were ever open to relieve the necessities of the distressed; he ever labored for the *good* of his enemies, and ever prayed "forgive me my trespasses as I forgive those who trespass against me." His prayer is heard, and God has answered it, and made his enemies to revere, his friends more closely love!

But, to return: he dwelt upon the ruins of the fall; of man under the law; and of his eternal condemnation. He passed beyond the grave, within the portals of eternity; and there viewed the soul at the judgment bar, standing *alone*, to endure the scrutiny of an omniscient judge. He heard the awful sentence, "Depart!" and saw its consignment to the prison-house of despair.

All these trials; all these burdens and sins; the fiery judgment at last, man was to bear *alone.* It must sink the race to everlasting woe. *We need a Saviour.* Yes, we need a Mediator, a Redeemer, an Intercessor, or we shall be crushed beneath the displeasure of our offended God. *We need a Saviour!* else our trials on earth are but foretastes of far greater in eternity. *We need a Saviour!* else Heaven will be lost, our Maker will be our enemy, and everlasting chains our portion.

But is there no "balm in Gilead, no physician there?" "Everlasting thanks be unto God for his unspeakable gift"—*there is!* Behold in the manger at Bethlehem, an infant Saviour! Behold on Calvary, a ransom for man! Behold, on the third day, him who vanquished the tempter and the *Grave!* Behold at the Throne of God, "a high priest who maketh continual intercession for us." Ages ago, angels sang on earth, "Peace on earth, good will toward men!" Now they sing in Heaven, "Worthy the Lamb that was slain!" Heaven is propitiated, and the question solved, "How can man be just with God?"

He concluded with an appeal to his hearers to accept this Saviour, assuring them, that the Saviour would sanctify to them their trials and afflictions, and give them an eye of faith which could discern, far beyond the dark horison of sense, "a far more exceeding and eternal weight of glory:" that the Saviour would wash them from every stain of sin; would be their merciful judge; and clothing them in the spiritual robe of his righteousness, would open to them the gates of the New Jerusalem, and place them on the right hand of his majesty, to enjoy him forever.

A PRESBYTERIAN.

Jamaica, L. I., Dec. 21, 1851.

For the Churchman.

What are the Means of Spiritual Regeneration?

MR. EDITOR:

In connection with this subject, I desire briefly to examine some other points connected with it, in the Charge which has prompted these articles.

First, I desire to call attention to the matter on the 22d page of the Charge, which a friend of mine, somewhat inclined to favor the doctrines of that school, upon reading it to me, pronounced *decisive.* The part in question contains the following: "Now let us go into a country where adult baptism is scarcely known, that of infants universal. Assemble the multitude of the profane, and profligate, and infidel, who have not God in all their thoughts. They were baptized in infancy. Then according to such views, they have all been regenerated by the Holy Ghost. But how can such things be? Have these ungodly thousands the least appearance of the fear of God? It is not pretended. Did they ever from the time of their infancy manifest any of the fruits of the spirit? It is not pretended."

This to many may be decisive, but I must deny his premises; I cannot allow that those things are "not pretended," which the writer so readily assumes and takes for granted. I cannot allow, for I cannot believe that *human nature* is capable of plunging headlong into sin and crime without an effort to overcome the fear of God. The history of crime in all ages shows that all who have tasted its dregs have upon first entering upon its course advanced with fear and trembling. The existence of natural religion supports me, for why if they have no appearance of the fear of God would they make to themselves a Deity Much less will I believe that there ever yet existed a baptized person that did not at some times have some appearance of the fear of God, unless from some peculiar circumstances it had never learned of God, or that its life was passed wholly amid crime, that crime had been present before the eyes of infancy, and a companion of its early years, and thus carried away the seed of divine life ere it began to take root. Of *none* can I acknowledge or believe that from their infancy they have never manifested any of the fruits of the spirit.

The learned and experienced Bishop may have seen such a country as he describes, but in the narrow sphere in which I have moved, it has never been my lot to witness so painful a scene; but to the contrary I have often noticed with wonder and admiration the very opposite result. I have seen those that have been baptized in infancy, though brought to the font with "no devout preparation of mind on the part of those who brought them," though educated with no fear of God before their eyes, yet grow up to be good and faithful servants of God their Saviour, and worthy members of the Church of Christ, into which they were thus early grafted. I have seen others wrestle with the spirit within, and plunge into sin to stifle its voice, but have marked how that they were not given over unto sin, but that the hand of the Lord followed them, making them oft hesitate in their course, until at length some severe threatening affliction has brought them to bow at the altar of God with humble faith and penitence, praying "Cast me not away from thy presence, and *take not thy Holy Spirit from me.*" Such has been the results of the observation of the few years I have as yet had upon earth. My memory is already stored with many instances of the kind, for I have always looked at the *practical* working of things. And my belief in Baptismal regeneration arose at first more from observing it in every day life, than from theoretical examination of the doctrine; and now it rests precisely on the same ground with my belief in the efficacy of prayer, for I have so oft seen the truth of both *practically exemplified.* Hence, undermine the doctrine as much as you will, disprove it by logical reasoning as much as you may, still I have a ground-work on which I can firmly stand, and from which I can only be moved by being shown any considerable number of those baptized in infancy, upon whom some extraordinary influence does not operate, do never from their infancy manifest any of the fruits of the Spirit, nor have "the least appearance of the fear of God." Show me that any enter upon a course of sin, without at first an effort, a struggle with a resisting power within them; that any have continued long in a depraved and sinful life, without at first, by continued resistance, having choked the germ, within them, and driven the spirit from their heart. Show me that "the seed of grace, the germ of life implanted at Baptism" lies years and years amid the unrestrained corruptions of the heart, as lifeless as if all dead, communicating not a sensation of the new life to the principles and powers in contact with it, exhibiting not a motion of the new life in the outer manifestation of character.* I say, show me these things to be so, from observation of every day life, and I will acknowledge my foothold gone, and from that hour I am a Calvinist, for I can find no middle ground on which to rest. I can then no longer believe that Christ's elect means Christ's Church, for then were part of his Church chosen and part cast out by predestination. For thus am I brought to believethat Baptism only *sometimes* regenerating—a point discussed in my former article.

The next point I would notice is the sentiment contained in the following sentence: †"I think, moreover, that the reasoning, usually employed in deducing that doctrine (Baptismal regeneration) from the Scriptures, is so very conclusive, that had not the thing to be proved obtained root and grown up from causes outside the Scriptures, its warrant could hardly have been believed by any serious, careful searcher of their testimony." First, I would enter my protest against the sentiment of the passage, for to my mind the single text, "We are saved by the washing of regeneration and renewing of the Holy Ghost,"‡ is conclusive enough, as I judge it would be to any candid searcher of the testimony of Scripture. But nevertheless I am willing to allow the assertion, and admit it as a fact; but I would ask, using the same mode of reasoning, what becomes of infant baptism altogether? Where can a conclusive warrant be found for it in all Scripture? There is, in truth, none, had it not obtained root and grown up from causes outside of Scripture, its warrant therein could no where have been found. And yet doubtless our learned opposer of the former, is a firm believer in the latter. There are many doctrines of the kind which are not directly *read* in Scripture; that is, a person ignorant of them would not find them in reading it. For the Bible was not written by the Apostles with the express design of drawing up a full code of moral and ceremonial law for the Christian Church, at least we can find no proof of such being the case, but on the contrary we know that they consist of the narrative of our Saviour's abode on earth, and the Epistles of some of the Apostles, written only as occasion demanded, which fully explains the reason why so many important things are but alluded to. But still we hold that by the good providence and foresight of God, all things necessary to our salvation are at least thus referred to therein, and as a matter of course. The Apostles, in writing such Epistles, must make occasional reference to all the doctrines and ceremonies of the Primitive Church. And hence our Church has very wisely guarded us from the error of denying all things that are not directly read, for in the Acts on the Holy Scriptures, she says, "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor *may be proved* thereby, is not to be required," etc., thus making a marked distinction between reading therein and proving thereby; thus plainly intimating that some things may be proved thereby which are not directly read therein, which may be the case with the doctrine in question, as it is with infant baptism, the change of the Sabbath from the seventh to the first day of the week, and others which it is unnecessary to recapitulate here.

I would next point out the manner in which he indiscriminately mingles infant and adult baptism. Certainly he cannot be ignorant of the fact that the whole controversy turns on infant baptism, that there is no difference of opinion on adult baptism. All agree, at least so far as I have been able to inform myself, with both the Bible and the Church that in the case of adult baptism repentance and faith are necessary to the due reception of this sacrament, and that receiving it otherwise does but increase condemnation; and that every one that believes and is baptized shall be saved. It is surprising, therefore, that we so constantly meet with arguments and quotations from writers and Scripture wholly applicable to adult baptism. On this head I would be happy to enlarge and show to what extent this remark is applicable, but I must forbear, as I have trespassed too far upon your columns.

A PROTESTANT CATHOLIC.

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*Charge, p. 28.

† Page 31.

‡ Titus 3-5.

ERRATUM.—In my former article, for "Here is something *alarming*, to be of higher importance," &c., read "Here is something *claiming*, to be," &c.

For the Churchman.

State of Infants dying Unbaptized.

DIOCESE OF TORONTO,
Christmas Eve, 1851.

Dear Sir, In your editorial of the "Churchman," which I received a few hours ago, you have some valuable remarks upon this subject. Will you permit me to add a suggestion or two? But first I would ask, is the "*Episcopal Recorder*" quite honest in his assumed revulsion of feeling at the horrible doctrine "which he imagines is involved in the Catholic verity of Baptismal Regeneration? As a Calvinist, as I presume he is, will *he* boldly deny the truth" even of the broad "assertion" that those infants who are *not of the elect are in hell?* Eternal Justice and Mercy, however, forbid that the "Bride of the Lamb" should be supposed to sanction a doctrine so horrible!"

To me it appears that all the difficulty on this subject, at least in the minds of consistent Churchmen, has arisen from not duly considering that the *elect* will form *only a part, and perhaps a small part, of the finally redeemed.* Upon the proof of this assertion, this is not the proper opportunity to enlarge, it is a dogma which I should trust most Churchmen would not be disposed to dispute: I will, however, adduce one or two of the most obvious evidences of its truth. St. John distinctly names the sealing of 144 thousand, being a mystical number of perfection—and then he says, "*after this* I beheld, and lo, a *great multitude which no man could number*, stood before the throne, and before the Lamb," &c. Now here is clearly a distinction between the "scaled" or elect, and the rest of the redeemed. St. Peter assures us, that "in every nation he that feareth God and worketh righteousness is acceptable with Him;"—and St. Paul tells us, that "the Gentiles, which have not the law, are a law unto themselves."

The *election of the gospel* is thus not merely an election out of the midst of this naughty world, it is also by the "sealing" of Baptism into Christ's Body, the Church, an election to peculiar privilege here, and to an immeasurably higher degree of hereditary eternal honor and glory hereafter from amongst the unbaptized or unsealed multitude of the finally saved themselves.

Now the application of this to the case of infants dying unbaptized is obvious; namely, that they are numbered with the "great multitude" of the non-elect redeemed. I would prove this by holy Scripture thus: therein we are assured that "as in Adam all die, even so in Christ shall all be made alive;" and certainly the God of Redemption would not make the unconscious infant "alive" only for the purpose of its eternal condemnation! But further it is written, "Therefore as by the offence of one, judgment came upon all men to condemnation; *even so* by the righteousness of one, the free gift came upon all men unto justification of life." Now this "free gift" infants have not rejected, hence it appears evident to me, that what they lost as infants through Adam, they regain through Christ. But mark, it was *not*, as so many carelessly suppose, *evangelical salvation*, that is, elect membership in Christ, which they lost, but purity and the opportunity of gaining for themselves *that degree* of blessedness, whatever that might be, which was offered to Adam before his fall. But as this "opportunity" is again lost by early death, and yet, as before stated, they have not *rejected* "the gift" it appears necessary to the consistency of Divine truth and goodness that some equivalent of peace shall be given them, even though unbaptized and therefore unelect, through Christ, for what they lost in Adam.

I would further prove my position, that a degree of peace is given to infants dying unbaptized—by the anti-Calvinistic verity, that though Divine Wisdom has both in the Church and in our social relations incessantly made men the conservators of blessings for others, both His goodness and His Justice have alike forbidden His making one man the means of entailing unavoidable eternal misery on another; hence though the godless or mistaken parent most probably robs his child by refusing or neglecting to have it duly baptized into Christ and His Body, of all that peculiar honor and that inconceivably higher tone of bliss which belongs only to the Elect, it is, I imagine, utterly irreconcilable with the Divine nature as revealed in the Bible and through his Church, to suppose that he would permit that parent to inflict by his personal conduct, eternal misery upon his unconscious offspring, who yet possessed an existence entirely distinct from that of its sinning parent.

I remain faithfully yours,

A CATHOLIC.

P.S.—Will you permit a remark or two upon your strictures on my last communication concerning "Bishops and their Titles." I did not of course suppose that it was a matter which at first would recommend itself to a Democratic community; but surely, my dear Sir, the "genius loci" should not govern the enunciation of Catholic truth, or even, beyond at most a *very* limited extent—the exercise of a sound ecclesiastical polity, specially where the honor of the Incarnate Head of His Church is involved. To me it appears, that the less any important truth is discerned, the most anxious and fearless should we be in so ordering the ceremonials of our Holy Faith that they should distinctly teach it. Upon what but this principle, if they are not mere pedantry,—are all our exertions based, as respects our efforts to increase the solemn beauty of our churches, to impart a reverent charm to the administration of the services, and to deepen the feelings of sacred awe in respect to the outward things of our holy religion—what I say, is all this for, but to awaken that knowledge and increase that faith in the sacramental character of the Church, which was well nigh lost amongst us! As to your fear that "such an assumption would be ridiculous, if no worse"—ask your Baptist friends if anything can be more "ridiculous" in their eyes than your "assumption" of an exclusive priesthood, and of one Catholic Church! and yet you dare not betray your Master and His Bride, by foregoing this claim! Why then stop here? Does not, dear Sir, the *Kingly office* of Christ need, in this day, vigorous defence? A Catholic.

Yes! but the point is whether to make that defence, it is necessary to call *Bishops* Lords.—Ed. Ch'n.]

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 10, 1852.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to all in arrear. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

The Epiphany. Growth of the Christian Church.

The Church has just celebrated the high Festival of the Manifestation of the Saviour to the Gentiles, and led her children to the abode of the Infant Jesus, with the adoring Magi, that they too may present their gifts, the incense of prayer and praise, with the freewill gifts of the good things God has bestowed upon them, and chiefly their souls and bodies, a willing sacrifice to Him who gave Himself for them. Eighteen centuries and a half have elapsed since this mystery of the Gospel was first disclosed, and the good pleasure of God to call the Gentiles into His Church, was clearly revealed; numerous have been the conquests, and extended the growth of His Church since that period, and gratefully should our hearts swell within us while hearing her future glories predicted in the 60th chapter of Isaiah, and solemnly should the warn-voice of St. Paul strike on our ears, while declaring its future fortunes in the 11th chapter of his Epistle to the Romans. It may not be amiss to trace in a brief compass the gradual but rapid extension of the borders of the Church in every direction after the command had been given, "Go ye into all the world, and preach the Gospel to every creature." "Make disciples of all nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo! I am with you always unto the end of the world." It may confirm our faith and gratitude in witnessing his fidelity to His promises and His constant care and protection over His nascent Church, and also excite our love and admiration of those noble and self-denying saints of olden time, who witnessed a good confession, and testified to the truth of the Gospel in flames and blood.

The narrative of the labors of the Apostles of our Lord is not complete in the New Testament. History attests that they were most abundant in their labors and met with the most wonderful success. St. Paul preached the gospel in Illyricum, Italy, Gaul, and Spain probably, and according to many eminent opinions even in Britain itself. St. Peter labored in Asia Minor and Mesopotamia. St. Andrew raised the standard of the Cross on the shores of the Black sea, and according to Eusebius, in Scythia. St. Matthew labored in Persia; St. Thomas preached in Parthia, Media and India; and St. Bartholomew in Arabia. St. Mark planted the Christian faith in Egypt, and appointed Anianus first Bishop of Alexandria. It is said by Eusebius that the Eunuch baptized by St. Philip proclaimed the Gospel to the Ethiopians, and thus fulfilled the Psalmist's prophecy.

In the second century the declaration of the apologists for Christianity such as Justin Martyr and Tertullian show that the faith had made wonder-progress, and was exciting the most violent fury and calling forth the most savage efforts to subdue and extirpate it. The Church in Gaul underwent a violent persecution towards the close of the century, and Pothinus and Irenæus, Bishops of Lyons, were among the victims. A passage of Tertullian gives a glowing picture of the extension of the Church. "The various tribes of the Mauri; all the Spanish clans and the different nations of Gauls and the regions of the Britons inaccessible to the Romans, but subject to Christ, and of the Samaritans and Dacians, and Germans and Scythians and many unexplored nations and countries, and islands unknown to us and which we cannot enumerate. In all which places, the name of Christ, who has now come, reigns, inasmuch as He it is before whom the gates of all cities are opened, and to whom none are shut; before whom the iron bars are broken in pieces, and the brazen doors opened." (Adv. Judæos, ch. 7.) St. Irenæus also says that Germany and Libya had at this time received the light of the religion of Christ. The story of Lucius, a reputed king of Britain, shows that Christianity had made progress in that country.

In the third century we have more difinite information on these subjects. Origen labored with great success in Arabia. The Church in the northern part of Africa was highly flourishing, as is attested by the writings of St. Cyprian, the Bishop of Carthage and Martyr. The Gospel was widely extended by St. Dionysius, the first Bishop of Paris, and his six companions, Trophimus, Bishop of Arles, Stremonius, Bishop of Clermont, Martial, Bishop of Limoges, Paul, Bishop of Narbonne, Saturninus, Bishop of Toulouse, and Gratian, Bishop of Tours. Some, however, place these much earlier, and make Dionysius the same as the Areopagite, and with his companions to have been sent out by St. Paul. This, however, is a medieval fiction.

In this century also it is probable that the sees of Cologne, Treves, Metz and others in Germany were formed by the missionaries Eucharius, Salerius, Maternus, Clement, and their companions. Caledonia is also said to have received the Gospel. The Goths on the Danube were also converted.

The fourth century witnessed the establishment of the Christian religion under Constantine, and the downfall of Paganism, after a feeble attempt to revive it by the apostate Julian. The Arian heresy for a time contended fiercely against the Truth, but finally was compelled to yield, for the gates of Hell could not prevail against the Church. Its triumphs abroad were numerous. Armenia had already received the Gospel, and at the commencement of this century, Gregory the Illuminator became the first Bishop, converted the King Tiridates and his nobles, and established the Church on a stable footing. Frumentius converted the Abyssinians or Auxumitæ, and became their first Bishop. Iberia, a Province of Asia, (now Georgia,) was also converted through the instrumentality of a Christian woman. The Goths were permitted by Valens to pass the Danube and inhabit Maesia, Dacia, and Thrace, on condition of embracing Christianity. Ulphilas, the celebrated translator of the Bible into Gothic, was their Bishop. S. Martin of Tours was very effective in preaching the Gospel in Gaul and converted multitudes from Paganism. On the other hand, Sapor II. persecuted most cruelly the Christians in his dominions: the last persecution lasted forty years, from A. D. 330 to 370.

Our limits compel us to close for the present, but we shall resume the subject in a future paper.

Unity of the Church.—We published a few weeks since an appeal to the members of the Church of England, which is doubtless fresh in our readers' minds. We took occasion to express our high gratification with the scheme itself and our warm approbation of the principles on which it was to be conducted. No one who considers the distracted state of the Christian Church,—its several branches vexing and destroying one another—and the desolate condition of those, who while they profess the Christian name have either by themselves or their predecessors been cut off from the "Apostles' doctrine and fellowship," can do otherwise than feel sorrow and shame that things should be so. Nor will he confine himself to these emotions solely. He will desire as far as in him lies, that the Church's unity may be restored agreeably to our Lord's will, when He prayed for His disciples "that they all be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me." It is the dissensions prevailing among Christians, the self-will, pride, and unhallowed exercise of private judgment which have caused the great evils under which the Church is now laboring. It is no hasty operation that will restore the Unity we have lost. The foundations must be laid broad and deep; the information sought must be accurate and extensive; the co-operation of the warm-hearted and devout in various lands must be sought for and obtained. By the following statement, in the Morning Chronicle, it will be seen that the gentlemen having the project in charge in England are not idle, and we have the highest pleasure in laying it before our readers. We trust that a similar Committee will be speedily formed here, on the same principles, to concentrate and combine the energies of the American Church in the same great object.

(From the London Evening Journal of Dec. 19.)

Intercourse with Foreign Protestants.—The time has arrived when our readers have a right to inquire what has been the progress of that Appeal to Members of the Church of England which we published on the 6th of October. We are sincerely glad to be able to lay before them the assurance of a steady progress in that great and important undertaking, betokening genuine, ultimate success. It was not the intention of those who engaged in the work to dazzle by illusive display. The labor of love in which they are employed is tentative, and relies on the slow growth of conviction in the minds of those to whom it addresses itself. The foundations have been laid in various directions, which we briefly recapitulate.

Important openings have been made in Scandinavia, where we learn that an indigenous movement of a similar tendency has manifested itself, which it would be premature to expatiate upon, but which has not escaped the attention of those concerned in the undertaking. In Germany, likewise, interesting communications have been entered into in several directions.

We are glad also to observe that the scheme has excited attention and elicited sympathy in a quarter from which it is possible that hereafter assistance more tangible than that of sympathy, however real, may be obtained—we refer to the United States of America. The address of the 6th of October has been reprinted, with encouraging comments in leading articles of the two principal Church papers of the Union, the *Churchman* of New York, and the *Banner of the Cross* of Philadelphia. In the latter journal, indeed, it forms the subject of two leading articles; and we understand that a gentleman interested in the scheme has received private expressions of sympathy and good will from the management of that paper. The second of those articles embodies a valuable letter on the subject, bearing the signature of "Churchman."

Nor have our own columns been deficient in contributions towards the realization of the same end. The subject has more than once occupied the attention of our correspondent, "D. C. L.," and we have recently printed two very valuable letters upon it from "F. H. D." Our readers will remember other contributions of interest which we have from time to time published. Somewhat more indirectly, but still most serviceably, the remarks of "O. A. E." upon the spirit of Lutheran ritualism serve as a useful caution not to be too hasty, nor to build too much upon the external manifestations of religion.

We have finally to offer our thanks to the *Tablet*, for giving additional publicity to the scheme in more than one leading article impugning it. We conceive that that publicity will have done it more good than the criticisms will have harmed it. One episode in the affair must, however, be noticed. We republished a somewhat lengthened extract from Mr. Forester's clever and sensible travels in Norway, describing the situation of that country, with Mr. Forester's impressions of it—guarding ourselves, by a prefatory heading, from being committed to his views. The journal referred to pounced upon this, and roundly asserted that we were willing to abandon our ecclesiastical blessings for the ritualism of the Lutherans. Our correspondent "D. C. L.," replied to this; but the Roman Catholic organ reiterated the charge—again implying that, in quoting Mr. Forester, we endorsed all his opinions. No notice of this second attack was taken in our columns; but, by a curious coincidence, nearly contemporaneously with it, an article appeared in the *Univers*—a paper whose zeal for Romanism of the most advanced character no one can doubt—obviously referring to our columns, calling attention to the ritualism of Scandinavia, and drawing from it the same inference in the interest of the Roman Church that we drew in the interest of our own beloved Church of England—viz., that, whatever may be the present subjective worth of these things, they are yet starting points for a re-importation into those countries of sacramental religion under an Apostolic Ministry. We did not wish to enter into a controversy with our Dublin contemporary, and we did not much care to have a triumph over it, so at the time we took no notice of that article. As, however, we are now speaking upon the general question, we take the opportunity of calling attention to a testimony in favor of the undertaking, so gratifying both to those engaged in the scheme, and to their adhocate as against the *Tablet*.

If by any neglect on our part we allow Ultramontanism to gain the start of us, the blame will be ours—whilst the blessings will be theirs, who, according to their views of the constitution of the Universal Church, do not spare exertions to propagate its incorporated existence.

New Publications.

Salander and the Dragon. A second edition of this admirably written allegory with the addition of 80 pages of new matter, has been very neatly published by J. S. Taylor, New York. Mr. Shelton's work has called forth such numerous commendations from every quarter, that it is quite sufficient for us to announce the fact of the appearance of this edition to obtain public attention. The idea of the author has now attained a more complete finish, and is very happily carried out. It is to be hoped some who admire will also improve by the perusal of the work.

The Church Review for January has been issued with commendable promptness. We have 1. Value of the Christian Fathers; a review of certain statements by Dr. Nevin in the *Mercersbergh Review*, more favorable than they should be to the Church of Rome. 2. Haliburton and Hildreth and the North American Review; a well deserved defence of the American historian. 3. American Episcopate before the Revolution; a complete sketch, replete with valuable details. 4. Church Lands in Vermont; a monument of the fostering care of the Venerable Society for the Propagation of the Gospel. 5. A biographical notice of the lamented W. Croswell, by his devoted friend, Bishop Doane. 6. Humphrey's History of the Propagation Society is continued, and occupies several pages; it is one of the best features in the Review, from its minute details of the early operations of the Society in America. Book Notices, Literary, Ecclesiastical and Foreign Intelligence.

Brownson's Review for January has also made its appearance. Contents: 1. Christianity and Heathenism. 2. Willitoft, or the days of James the First, a tale. 3. Piratical Expedition against Cuba. 4. Continental Prospects. 5. Sick Calls; from the Diary of a Missionary Priest. 6. Literary Notices, and Criticisms.

The True Catholic for January contains an excellent paper on the alleged Exclusiveness of Episcopalians, correspondence, selections from foreign papers, and items of intelligence.

The *Charleston Gospel Messenger* has also been received.

Foreign Intelligence.

The arrival of the *Africa*, *Franklin*, and *Atlantic* at this port during the past week has put us in possession of ten days later intelligence.

The English papers are filled with copious details of the fighting in Paris on Thursday the 4th Dec. The conduct of the troops seems to have been brutal in the extreme, and numerous innocent persons, both in the streets and houses, were shot down without mercy. The number of killed and wounded is estimated at *two* and even *three* thousand. The loss of the troops, as officially *reported*, is 1 officer, 25 men killed; 17 officers, 134 men wounded.

Thirty-four departments out of 86 are declared under martial law; in one only, the *Basses Alpes*, has the insurrection been at all formidable.

The voting had been all one way as far as heard from. In Paris, by telegraphic despatch, the votes were Oui,196,000 in round numbers; Non 83,000. In the Departments Oui, 2,911,000; Non 431,000. Under present circumstances, however,—the suppression of all discussion in public and by the Press, and the apprehensions of danger to those voting in the negative,—this result is not to be wondered at. In the Presidential election he had upwards of 6,000,000 votes.

The Bishop of Chartres, and other Roman Catholic prelates, have come out decidedly in favor of Louis.

There is much coolness towards England on the part of the continental governments, especially Austria, on account of the harboring of foreign refugees, and thus indirectly encouraging their machinations against the powers that be. Austria has given out that English travellers will not be suffered to pass through her territory without undergoing the strictest scrutiny. Some of the correspondents of the London journals had been compelled to quit the French and Austrian territories at a few hours' notice.

The Bishop of Gibraltar (Dr. Tomlinson) was at Rome, and proposes making some alterations in the English Church there.

The French troops had given in their adhesion to the new state of things at Paris, and would remain to protect the Pope.

On the 8th Dec. the island of Sicily was visited by two enormous waterspouts, accompanied by a terrible hurricane. Upwards of five hundred persons were destroyed, and an immense amount of property.

At the Cape of Good Hope the Caffirs had suffered very severely in some recent engagements; considerable reinforcements had arrived, and others were soon expected.

Rev. W. Bennett.—We hear with great satisfaction that the Rev. W. J. E. Bennett, the late incumbent of St. Pauls', Knightsbridge, has returned from his continental tour, and that notwithstanding what we must be permitted to think was somewhat severe treatment from his Diocesan (considering that his offence was at most an overstrained attention to forms unusual of late, but never proved illegal in our Church), he has continued firm in his attachment to the Church of England and her true doctrines, and this in sight of sundry blandishments from Rome. We trust soon to see this excellent parish priest and catechist restored to his sphere of usefulness in the pulpit. Nothing could more raise the character of the Bishop of London in public estimation, than a magnanimous forgetfulness of any offence he may have received in the course of a dispute in which, after all, no one was entirely free from blame.—*Morning Chronicle.*

The *Tablet* contains the following paragraph respecting him:—

Another Englishman, whose name is well known to our readers, is at present in Rome—Mr. Bennett, the late minister of St. Barnabas. We have been told the most touching things about the disposition of this man, so worthy to know the truth and to embrace it. His is a heart on which grace is working, but pride revolts and arms itself against it. One fears to be beaten in this combat against the truth. Up to the present time he has not wished to see the Holy Father, from fear lest the words and benediction of the Vicar of Jesus Christ should complete a triumph which he dreads, and which he doubtless foresees. This fear, these disquietudes are of good omen. Let us hope that the prayers of his numerous friends will complete the work which is being wrought without his knowing it, and in some sort in spite of him, and that we shall soon see another brother in Jesus Christ.—*Ibid.*

Society for the Propagation of the Gospel.—Reports continue to arrive from the provinces of the celebration of the jubilee of the Society for the Propagation of the Gospel. At Winchester, after a sermon from the Bishop in the Cathedral, and a meeting at St. John's House, the collections amounted to 266*l.* 11*s.* 2*d.*, to which about 70*l.* was added from other Churches in the city and Deanery. The Bishop of Madras preached at Gloucester Cathedral, where 35*l.* were collected. At York, the collection amounted to 325*l.*; at Coventry, to 70*l.*; at Romford, to 70*l.* At Cambridge a sermon was preached on Advent Sunday, at Great St. Mary's, by Dr. Jeremie, Regius Professor of Divinity; and on the following day a meeting was held at the Town Hall, presided over by the Vice-Chancellor. The amount collected in the two days, including a contribution of 112*l.* from the Master and Fellows of Christ College, exceeded 300*l.* Other services or meetings have been recently held at York, Doncaster, Huddersfield, Grantham, Loughborough, Rugby, Hertford, Chelmsford, &c. In the week following Advent Sunday, the Secretary received upwards of 1,400*l.* as returns of collections.—*John Bull.*

Lectures on the Church at St. Paul's, Finsbury.—The second of these lectures was delivered on Wednesday by the Rev. Dr Wordsworth, Canon of Westminster. The subject was the relation of Nonconformists to the Church, of which the lecturer took the following view:—

The Church, universal in space and in time, was the spiritual mother of all living, and whatever graces men might have received, they received them from God by means of the Church. So far therefore as their Dissenting brethren were Christians, they were Christians, not by their dissent, but by means of the Christian Church. Whatever Christian truth they might hold, whatever Christian graces they might receive, they derived, not from their schism, but from God through the Church of Christ. The Church was the divinely appointed teacher of all truth, and the divinely constituted minister of all grace to all men. So far, therefore, as their Nonconformist brethren held the truth and enjoyed grace, so far were they members of the Christian Church. But he must not be understood to say that, even as part, in a certain sense, of the unity of the Church, they were sound and healthy members of it. It was one thing to belong to a body, and another to be a sound member of the body. It was one thing to be in the field of the Church on earth, and another to be garnered into the Church in heaven. So far as their Nonconformist brethren professed the Christian faith, and were not infidels and apostates, so far were they members of the Church in its mixed and imperfect condition in this world; but if they continued in wilful heresy and schism to the end, he could not allow that they were members of the invisible Church in heaven. If the showers of God's grace did not convert them into good grain, if they wilfully remained careless unto the harvest, all the advantages they might have enjoyed would only aggravate their sin and increase their punishment; but if they endeavored to maintain the unity of the Spirit in the bond of peace, if they followed after charity, and sought to attain perfect holiness, then they would have abundant cause to bless God that they lived in His field. They would then escape the doom of the tares, and there would be great rejoicing over them at the day of the harvest by the angel reapers.—*Ibid.*

Trinity College Glenalmond.—In consequence of a misrepresentation which recently appeared in the *Morning Chronicle*, reflecting on the conduct of the Warden of Trinity College, the Rev. C. Wordsworth, the Council have ordered the publication of the following extract from their Minutes, dated respectively 26th September, 1849, and 1st October, 1850:—

Resolved—That the thanks of the Council be most cordially tendered to the Warden for his successful administration of the College; and they feel it a duty to put upon record the deep sense entertained by them of the energy, zeal, and devotion, with which he has applied himself to the arduous duties of his important office, and their acknowledgment of the successful result of his labors.

Resolved—That the Council has great satisfaction in again recording its sense of the Warden's continued devotion to the cause of this institution, and its entire confidence in his faithfulness and ability.—*Ibid.*

Diocesan Intelligence.

Maine.—*Board of Missions.*—The Board of Missions of the Diocese of Maine met at Christ Church, Gardiner, on Thursday, the 11th of December. There was a service on the preceding evening, when the Rev. Mr. Slattery read, prayed, and the Rev. Mr. Pratt preached from the words, 'thy salvation cometh,' a discourse adapted both to the ecclesiastical season and to the occasion of the meeting. The congregation was large, and evidently impressed. Wednesday morning was devoted to the business of the Board, consisting of statements from its different missions, and of the discussion of suitable measures, and the organization of its resources. On Wednesday afternoon, the Right Rev. Bishop Southgate preached on the final advent of our Lord, from the words, 'thy kingdom come:' prayers were read by the Rev. Mr. Burgess. The exercises of Wednesday evening, after prayers by the Bishop, consisted of addresses on the subject of missions, and especially of diocesan missions, by himself and the Rev. Messrs. Burgess and Pratt. Exceedingly cold and piercing weather diminished the congregation; but the contribution usual on such occasions, indicated interest and zeal. On Friday morning and Friday evening, there was divine service, the sermon in the morning, by the Rev. Mr. Croswell, being on the design of the Lord our God, proving us whether we will love him with all our heart; and that in the evening, by the Rev. Mr. Pratt, on the voice of wisdom, crying aloud in the streets; and morning prayer being read by Mr. Pratt, and evening prayer by the Rev. Mr. Gardiner. A few remarks from the Bishop closed the services of the meeting, and pressed on the hearers the full acceptance of the blessing which such occasions may, through the grace of God, bring to a congregation.—*Christian Witness.*

New Hampshire.—On the Sunday after Christmas, Dec. 28, 1851, the Right Rev. the Bishop of the Diocese made a visitation to St. John's Church, Portsmouth, at which time the Rev. W. L. Childs, Deacon, assistant minister of the parish, was ordered to the Holy Priesthood. Morning Prayer to the Creed was read by the Rev. Dr. Wells, of Boston; the rest of the morning prayer by the Rev. Mr. Sattler, of Dover; the "sermon or exhortation" by the Bishop. The candidate was presented by the Rev. Dr. Burroughs, the Rector of the Parish. The Bishop then proceeded with the Litany, the Ante-Communion and ordination office, the above presbyters uniting in the laying on of hands. The Holy Communion was celebrated by the Bishop, assisted in the delivery of the elements by the Rev. Dr. Wells.

In the afternoon of the same day, after evening prayer, by the Rev. Messrs. Childs and Sattler, the Bishop confirmed seven persons, the Rector reading the confirmation preface, and the Rev. Dr. Wells preaching the sermon.

From the Calendar.

Connecticut.—*Consecration.*—St. Michael's Church, Litchfield, was consecrated to the worship of Almighty God on Tuesday, the 17th inst., by Bishop Brownell. The instrument of donation was read by the Rector, the Sentence of Consecration by the Rev. Mr. Hallam, and morning prayer by the Rev. Messrs. Betts, Jessup and Hallam. The Bishop read the Ante-Communion service, assisted in the Epistle by the Rev. Dr. Wheaton.

The sermon was preached by the Rev. Dr. Wheaton, from 1 Corinthians iii. 9.–16, and set forth in a clear and impressive manner, the errors to which the Ministry were exposed in the exhibition of the truth, and the personal obligations which rested upon the Laity in the formation of their religious faith and character. In addition to those mentioned, there were present of the Clergy the Rev. Messrs. Reid and Scott, of New Preston. A large congregation united in the services with great interest and satisfaction. The music was particularly good and deserving of commendation. There seemed only wanting to the occasion the presence of former Pastors, to see and enjoy the fruits of their devoted labors; they were all remembered with gratitude and affection. The new Church is of wood, in the Gothic style, eighty feet long, by forty wide, with galleries and sittings for about 600 persons. It is a neat, convenient, and pleasing edifice, not without some defects, but on the whole well adapted to its design, and speaking forth in its architecture and arrangements, the sacred and solemn purpose of its construction. The spire rising in beautiful simplicity from the crest of the hill, and surmounted with the symbol of the Christian's faith and hope, is an object of moral no less than of natural beauty.

The congregation of this venerable Parish have much reason to congratulate themselves upon this successful result of their efforts, as well as to be grateful for the blessings with which Providence has so abundantly favored them. May they be built up into that spiritual temple not made with hands, of which the earthly is but the figure and earnest! J. J. B.

Western New York.—*Christmas offering of the Rector of Zion Church, Morris, Otsego County, N. Y., to his Parishioners.*

Dear Brethren:—I became your Pastor, September 1, 1850. Fifteen months had elapsed, December 1, 1851, at which time, as appears from the Parish Register, the following was the condition of the Parish:—

Families	103
Individuals	425
Communicants; added 53; died 4; removed 9; present number	184
Baptisms; adults 16; childred 19	35
Confirmed	25
Marriages	8
Funerals	15

Deep and heartfelt thanks are rendered to the Great Head of the Church, for the prosperity which has been vouchsafed to the Parish, as evinced by the large addition to the Communion, and also by the increased attendance upon Divine Service. The congregation has about doubled in numbers. And yet, from my heart, I can repeat the prayer of Moses which he uttered in relation to his beloved people:—"The Lord God of your fathers make you a thousand times so many more as ye are, and bless you." [Deut. I, 11.]

I have officiated *in* the Parish, by reading prayers and preaching (exclusive of Funerals, at nearly all of which, a sermon has been delivered) 138 times; in other places 17 times. Some of these (138) services were held in the outskirts of the Parish. I have officiated monthly in Nobleville (4 miles from Church); once in two months at Garrattsville (8 miles); and once in two months at Botsford's Corners (3 miles.) Besides these, I have officiated, or intend soon holding service, at Butts' Corners (6 miles); West-Laurens (5 miles); Otsdawa (6 miles); New-Lisbon Centre (7 miles); and at Dimmock Hollow (3 miles.) Communicants reside at or near all these points, and an interest is apparent in relation to the Church, which more than repays for the additional labor which these extra services involve.

The Holy Communion has been *publicly* administered 18 times; in *private* to the sick, 7 times; total 25.

The Offerings at the Holy Communion have amounted to $120 76. These have been expended as follows:—

Minnesota mission	$15 00
Diocesan Fund	16 50
do. missions	21 00
Communion expenses	8 00
Fund for aged and infirm clergymen	7 00
Church at Theresa	8 00
Sunday School Books	13 25
Music books for the Choir	10 00
Incidental and special appropriations	14 32
Balance in hand	7 69
	$120 76

Besides these Offerings, the following sums have been collected and expended since September 1, 1850:—

For Prayer Books	$20 00
For Tracts	5 00
For Sunday School Books	13 00
For Parochial expenses	55 47
For Repairs to Church	170 00
By Ladies Sewing Society	98 25
Thanksgiving collection (1851) for aged and infirm Clergymen	16 00

Making a total contribution by the Parish (exclusive of the Rector's salary, and individual donations to missions, &c.) of $508 48

The amount raised by the Ladies Sewing Society, has been expended in the purchase of Chandeliers for the Church, ($93 25,) and of a Pocket Communion Set ($5.)

Though the above total exhibits quite a goodly sum, yet you will permit me to say, that it is *not* commensurate with your ability as a Parish. Particularly ought the offerings to the Common Fund to be much larger. Out of this, as you are aware, are the appropriations made to missions and the other Canonical objects, to which it is your imperative duty to contribute. God has blessed you with an abundance of this world's goods, and as His stewards, He demands that the poor and destitute, His Messengers, shall not be forgotten. As there is not a single family in the Parish that needs or receives stated aid from the Communion Fund, it becomes us, the more readily and thankfullly to remember those of other localities, who, unlike us, are destitute of the preached word and the Blessed Sacraments, because no one has as yet sent to them the living ministry of Jesus Christ. Should we not then largely increase our contributions for Missions? Is an average of *one dollar* for each Communicant too much to give to the Lord as a thank offering? Remember what the Word of God assures us, that "it is more blessed to give than to receive," and "he that hath pity upon the poor lendeth unto the Lord; and look what he layeth out, it shall be paid him again."

With the Advent season of this year, I commenced a weekly Lecture, to be given on each Wednesday evening, until Easter. You will not take it amiss, I hope, if I earnestly urge upon all who can do so, the duty of attendance upon these Lectures. Occasion will be taken from time to time, to explain and defend the principles, rites and services of our Church. By attendance thereon, the Congregation will not only learn *why* we believe and practice what we do, but will be enabled readily to give unto others, "a reason for the hope that is in them." Churchmen, of all persons, should be well grounded in the system to which they are attached. The Church, brethren, has nothing to conceal—nothing of which She is ashamed. Investigation, thorough and rigid, is courted. She asks not for your confidence and love because *others* are *wrong*, but because She is *right*. But while I would thus exhort you all to make yourselves *intellectual* Churchmen, I would by no means forget your higher duty of exhibiting in your daily lives and conversation that "beauty of holiness," which belongs to her system of godly and spiritual training. If *Communicants* would but conscientiously and continually perform, what they promised in Baptism, and ratified in Confirmation, the last, and I might almost say, the *only* obstacle to the triumphant progress of our Church would be removed. Brethren, will you not do *your* part towards the accomplishment of this great work?

Every family in the Parish *should* take some Church paper. The expense is but trifling, varying from *two* to *six* cents per week only, according to the several prices charged by the Proprietors.—*What family is there that cannot afford to pay the smallest of these sums?* I can cordially commend to you the following papers, and will cheerfully act as your agent in transmitting the amount of subscription, whichever you may select;—"Churchman," New York, $3 00 per annum; "Banner of the Cross," Philadelphia $2 50; "Gospel Messenger," Utica, $2 00; "Calendar," Hartford, $2. These are *weekly* papers. 'The Evangelical Catholic," New York, is published once every two weeks at $1, per annum. In any one of these, you will obtain all the current Church news of the day, both American and English, and an amount of good reading, that will repay an hundred fold, for the trifling sum paid for the paper.

The Parish Library contains about 175 volumes. It needs replenishing by an outlay of at least *Fifty dollars*, and this shall be done next spring, if your offerings therefor (which are respectfully solicited) will authorize the additional purchase. In few ways can a Parish be more benefited, or "grounded in the faith" than by the constant use, by *all* its members, of the volumes of a well stocked Parish Library. I commend this means of usefulness to the attention of the Congregation. The Library is open, every Lord's day, and is *free* to all.

Wishing you all a personal interest in the salvation purchased by Him, whose Advent we now commemorate, I am your Friend and Pastor,

Wm. H. Hill.

Zion Church Rectory,
Christmas, 1851.

Ordination.—Bishop DeLancey held the Advent Ordination in St. Mark's Church, Penn Yan, on the morning of the 19th of December, when the Rev. Anthony Schuyler, Deacon, was admitted to the holy order of Priests. Morning prayer was read by the Rev. Mr. Bissell, of Geneva, assisted by the Rev. Mr. Beach, of Canandaigua. The candidate was presented by the Rev. Mr. Woodward, of Hammondsport. The sermon was preached by the Rev. Montgomery Schuyler of Buffalo. All the Presbyters united with the Bishop in the imposition of hands. And the Bishop administered the holy communion, assisted in the distribution of the elements by the Rev. Mr. Hull, of Elmira, and the Rev. Mr. Lightbourne, of Corning.—*Gospel Messenger.*

Illinois.—The Assistant Bishop of Illinois has returned to this city, after an absence of five weeks. During his visit to Illinois, which extended as far as Jubilee College, Bishop Whitehouse confirmed on the first Sunday in Advent, in Trinity Church, Chicago, eleven persons; on the third Sunday in Advent, in St. James' Church, Chicago, six persons; and instituted the Rev. Robert H. Clarkson, into the Rectorship of the same. On the afternoon of the same day, he confirmed, in private, a dying girl.

The address of Bishop Whitehouse is, as before, 54 West eleventh street, New York, to which all letters and papers will continue to be sent.

CLERICAL CHANGES.

Rev. Henry Sansom, to the Rectorship of Christ church, Houston, Texas.

Married.

At Williamsburgh, L. I., by the Rev. B. F. Taylor, Rector of St. John's Church, Eward Dean Burrowes to Mary Jane, youngest daughter of the late Joseph Butler, Esq.

On Sunday evening, 4th inst., by the Rev. William O. Lamson, Geo. W. Addison to Ellen Kinner, all of this city.

Died.

On Wednesday morning, 31st Dec., Catherine Matilda, wife of Lieut. John Calhoun, U. S. N., and daughter of John C. Clarkson.

"Blessed are the dead who die in the Lord."

At Morristown, N. J., on the morning of the Epiphany, Fanny Pendleton Kneeland, relict of the late George Kneeland, Esq., and daughter of Rev. Dr. McVickar, in the 32d year of her age.

"There remaineth a rest for the people of God."

At Charleston, S. C., on Friday, the 12th of December, inst., at half past one o'clock, P. M., Miss Anna Margaret Campbell, wife of James B. Campbell, Esq., youngest and last surviving daughter of the Hon. Thomas Bennett, formerly Governor of South Caralina, a8ed 39 years.

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 13th instant, at 7½ o'clock.

Thos. P. Cummings, Rec. Sec.

Jan. 10, 1852.

QUARTERLY SERMON.

The Rev. Dr. Tyng, Rector of St. George's church, will preach the Quarterly Sermon in the Free Church of the Epiphany, 130 Stanton St. on Sunday evening, Jan. 11. Service to commence at 7½ o'clock. A collection will be made in behalf of said church.

Jan. 10, 1852.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond street, on Thursday evening next, the 15th instant, at 7½ o'clock.

F. W. Welchman, Rec. Sec.

CHRIST CHURCH.

Anthony Street, near Broadway.

Will be opened for Divine Service on Sunday evening 18th Jan.

Service at 7 1-2 o'clock.

Service in this church on the evening of the first Sunday in each month at 7 1-2 o'clock. Occasional services on other Sunday evenings, of which notice will be given.

Also service on Friday evening of each week during the winter, beginning on Friday evening, Jan. 9th, at 7 1-2 o'clock.

Jan. 5, 1852.

GENEVA COLLEGE.

The Second Term of the year 1851-2 will open on Thursday, January 15, 1852.

Tuition and room-rent *free.*

Geneva, Dec 22, 1851–3t BENJ. HALE, Pres.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

Advent Sunday Collections.

New York: ch of Holy Apostles, 17 59; Middletown, Grace, 4 34; Scarsdale, St James the Less, 15; New Rochelle, Trinity, 20.

Pennsylvania: Muncy, St James ch, 19 72; Towanda, Christ, 8; Waterford, St Peters, 2.

Alabama: St Davids, Dallas co, 20.

Connecticut: Middle Haddam, Christ ch, 11; Hartford, Christ, 150; Guilford, Christ, 15; Hebron, St Peters, 5.

Illinois: chap of Jubilee College, 22 85; Galena, Grace, 18 25. Ohio: Steubenville, St Pauls, for Missions in Ill, 20. Texas: Austin, ch of Epiphany, 23 18. New Hampshire: Claremont, Union, 5. Kentucky: Louisville St Johns, 15; North Carolina: Elizabeth City, Christ, 13.—Virginia: Old Point Comfort, Centurion, Xmas ofgs, 21.

Mite for missions, Phila, half 5; E W Laight, Esq, 10; ch of Ascension, N Y, misy lec, for mission to Jews, 5; W C A, Norwich, Ct, 1. Thro' J K Sass, R A in S C: Aiken, St Thaddeus, 8 38; mon'ly mis'y lec, 1 87; Prince Frederick par, 50; All Saints, Waccamaw, for southwest, 70; Charleston, St Michaels, 26 85; Florida, 2 50; Calvary, for Bp Freeman's jur, 14 80; St Stephens and Upper St Johns, for southwest, 120;—294 40.

Total, 736 33.

THOMAS N. STANFORD, Treas.,
Jan. 6, 1852. 137 Broadway.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of Dec. 30, the following contributions, viz.:

Grace, Middletown, Rev J S Spencer, 3 25; St Pauls, Whitehall Rev C E Phelps, 3; St Johns chapel, N Y, Rev Dr Berrian, (thanksgiving,) 94 92; Mrs H L, by W E Laight, Esq, enclosed to Rev Dr Berrian, half, 62 50; St Johns, Cohoes, Rev J Adams, 3 52; St James ch, Goshen, Rev J T Cushing, 25 31; St Marks, Brooklyn, 8 43; total, 200 93.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Jan. 6, 1852. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of Dec. 30, the following contributions, viz:

E W Laight, Esq, don, 10; ch of St James the Less, Scarsdale, Rev W W Olssen, 20; Mrs H L, by W E Laight, Esq, enclosed to Rev Dr Berrian, half 62 50; St Johns, Cohoes, Rev J Adams, 6 17; Trinity ch, Athens, Rev N C Stoughton, 3 37; total, 102 04.

C. N. S. ROWLAND, Treasurer,
Jan. 6, 1852. 55 Water street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 24th ult.

Subscribers: Miss Mary Robert, 2; J W Hays, 3 50; Mrs W Moore, 4; Miss Gouverneur, 4; Mrs E R U, 10; Mr P R U, 5; J H Ruckle, 3; W M Benjamin, 2; A L McDonald, 2; P D Collins, 2; H M Congdon, 2; Miss M Duffie, 2; Mrs John T Irving, 5; J Nelson, 2; E W Laight 5; Mrs K Rogers, 2; Floyd Smith, 2; Mrs I Gibson, 5;—62 50.

A gentleman, to constitute Rev R Cox life member, 25; ch of Holy Comforter, Rev D V M Johnson, 2 25; ch of the Good Shepherd, Rev Ralph Hoyt, 1 50; St Pauls ch, Paris Hill, W N Y, Rev W Baker, 4; John Noble, don, 5.

Total, 100 25.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan. 7, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 24th ult.

Subscribers: Mrs W Moore, 1; Miss Gouverneur, 1; J H Ruckle, 2; A L McDonald, 2; C Congdon, 1; Miss M Dvffie, 1; E W Laight, 2; F Smith, 1; Mrs Isaac Gibson, 5;—16.

Xtmas ofg, 5; ofgs of a little girl, 1; J Noble, 5; ch of Holy Comforter, Rev D V M Johnson, 9 10.

Total, 36 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan. 7, 1852. 20 John street.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the lower wards of the city:—

By Messrs S & S, E R U, 10; and E B S. 25.

BENJ. EVANS,
172 Broome st.

Donations may be left in the care of Stanford & Swords, 137 Broadway, or of Benjamin Evans, 172 Broome st.

Jan. 6, 1852.

THE MARINER'S HOME,

(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Thro' S & S, E Laight, 10; J H R, 5.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st.
Ed. Haight, 68 Maiden Lane.
} Committee.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Jan. 5, 1852.

ST. JOHN'S CHURCH, WILLIAMSBURGH, L. I.

The subscriber gratefully acknowledges the receipt of the following donation to aid in the erection of his little free chapel.

Cash, 5; "a friend to church extension," 10; G G Van Wagener, Esq, 3; J Hecker, 5; Wm Bard & Son, 10; F Haight, Esq, 5; "The Widow's mite," 1; E F D, 1; D W G, 2.

Further donations for the same object will be thankfully received. They may be left with Mr. Dana, Agent S. S. Union, No. 20 John St. or sent to my address, No. 5 Lewis Place, Williamsburgh.

B. F. TAYLOR,
Missionary.
Jan. 6, 1852.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

Thro' Messrs S & S: J H R, 3; W G P, 2; E R U, 5.

Constant demands are made upon him, for the supply of which he must appeal to the benevolent with the prayer that it may not be in vain.

At this season specially, will not the prosperous remember the poor? Will they not give of their abundance to relieve suffering.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Jan. 5, 1852. 308 Broome St.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By S & S, J H R, 5.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

Jan. 6, 1852.

Advertisements.

LITTELL'S LIVING AGE, No. 400, 12½ cents.

CONTENTS.

1. Quakerism, *Eclectic Rev.*
2. Frontier Perils, *National Intelligencer.*
3. Revelations of a Common-place Man, *Chap. XVII to XXI.*
4. My Novel; or Varieties in English Life, *Blackwood's Mag.*
5. Kossuth's Life; his Eloquence and Political Character.
6. France, *Spectator and Times.*
7. English Notices of Parkman's Pontiac.

With poetry, short articles, and Notices of New Books.

☞ A New Volume has just commenced.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

Poetry.

The Heart of England.

Suggested by seeing a venerable Oak in Warwickshire, which is supposed to occupy the exact centre of England.

A joy stirs through thy branches, Ancient Tree,
Exulting, waving in thy verdant pride;
Free, o'er the mighty heart, whence circles free
A swift and generous tide!

Rear high the honors of thy leafy spoil!
O'er the broad land thy goodly branches wave!
Strike deep thy roots within that kindly soil
That may not bear a slave!

The heart of England Thou! but not the heart
Of distant lands that own her widening sway;
For, as from *her*, day's cheering beams depart,
They flush to meet its ray!

Wave green! fit emblem of the constant mind,
The patient courage, the enduring will,
That onward, ever, bears her sons to find
New paths—new homes to fill.

And ere they fill new graves to leave a trace,
A land-mark, on the way where they have been;
They toil—the firm, unconquerable race,—
Sons of the Ocean Queen!

Look o'er the land, thou Ancient Warder, still!
What of the night, Old Watcher? Thou canst speak
Of times when first above the dusky hill
Thou saw'st the morning break;

Of times when Truth, impatient of the gloom,
Rejoicing like the strong man in his might,
Arose, the darkling nations to illume,
And run its race of light.

Wave proudly! Thou hast marked the gradual ray,
From old heroic ages dimly caught,
Expand to Freedom's pure and perfect day
Of Action and of Thought.

And yet the thoughtful eye may trace where lies
A cloud that if not larger than the hand,
In gathering blackness casts through summer skies
A shadow o'er the land!

When shall some soul arise, in fervent truth,
To banish from our Heaven its dark presage,
And yearn, in christian love, o'er untaught youth,
And unenlightened Age?

When will they learn to know—our Country's chiefs—
What works the poor man's woe—the poor man's weal;
Look on his homely joys, his lowly griefs,
And feel what peasants feel!

Oh! be it ours to put the evil thing—
That lurks within our Israel's camp—away;
Then every year will brighter blessings bring,
And every coming day

Will break in richer glory o'er our sky
When Liberty and Peace, their palm-crowns wreathe,
Where none unpitied live—unsuccored die,—
Where all are free, that breathe!

—*Household Words.*

Selected Matter.

From the Colonial Church Chronicle.

Quebec.

Meeting of the North American Bishops.—The Bishops of Toronto, Newfoundland, and Fredericton arrived at Montreal on a visit to the Bishop of Montreal on Saturday, 20th September. On Sunday, 21st, their Lordships attended Divine Service in the Cathedral both morning and afternoon; the Bishop of Toronto preached in the morning, and the Bishop of Newfoundland in the afternoon. In the evening the Bishop of Fredericton preached at St. George's Church, and the Bishop of Montreal at St. Anne's. On Tuesday the four prelates proceeded to Quebec, where they were met, on their arrival on Wednesday morning, by the Bishop of Quebec and some of the Clergy of the Parish. A peal of bells from the Cathedral welcomed their Lordships to the Rectory, where they became the guests of the Bishop of Quebec. During their stay of a week, the Bishops were engaged in deliberation upon different matters affecting the welfare of their several Dioceses. The Bishop of Nova Scotia was prevented from joining them on account of his very recent arrival in his Diocese; and the distance of Red River from Quebec rendered it impossible to communicate with the Bishop of Rupert's Land (the only other North American Bishop who was absent) in time to admit of his attendance.

On Sunday, 28th, their Lordships all took some part in the services of the Cathedral in the forenoon. The Bishop of Fredericton preached in behalf of the Widows and Orphans Fund of the Church Society; and the sum of £41 1s. was collected at the Offertory. The Bishop of Toronto preached at the Cathedral in the afternoon, and in the evening at the Chapel of the Holy Trinity. The Bishop of Newfoundland preached at St. Matthew's, and the Bishop of Fredericton at All Saints' Chapel in the evening, both on behalf of the Widows' and Orphans' Fund. At the latter Chapel the collection amounted to £2 18s. 1d., and at the former to £12. The Bishop of Montreal preached at at St. Peter's Chapel in the afternoon.

On Monday, 29th, (Feast of St. Michael and all Angels,) Divine Service was held in the Cathedral, the Bishops all officiating. The Bishop of Montreal preached the sermon; and the Holy Communion was afterwards administered by the Bishop of the Diocese, assisted by the Bishop of Newfoundland. On every other day during their stay, their Lordships attended the daily prayers at All Saints' Chapel.

On Wednesday afternoon, previously to the departure of their Lordships, the clergy of the Parish of Quebec waited upon them with the following address, which was read by the Rev. Official Mackie, D. D.

"To the Right Reverend Fathers in God the Bishops of Toronto, Newfoundland, Fredericton and Montreal.

"May it please your Lordships:

"We, the Clergy holding charge in the Parish of Quebec, beg permission to offer to your Lordships the assurance of our dutiful respect, on the occasion of this your visit to our esteemed Diocesan.

"Your Lordships will feel that it cannot be to us other than matter of devout gratulation that so many as five prelates should meet in friendly Council, where, within the memory of living man, scarce five Clergymen of any grade of our Church could have assembled together.

"If we still long for the time when our Bishops may consult according to the due order of our Church, it is most certainly not because we attach little value to the rules which you may now suggest for our guidance and direction. We have not so learned Christ as lightly to esteem any admonition which proceeds from our Fathers in God.

"The language of eulogy would ill become us as addressed to your Lordships; we will only therefore add, that we regarded with real and deep interest the labors in which you are respectively engaged, and that we earnestly pray that the God of all grace will pour down upon you, each and all, the abundance of His blessing.

George Mackie, D. D., E. W. Sewell, C. H. Stewart, B. A., George Cowell, M. A., Gilbert Percy, B. A., R. G. Plees, Armine W. Mountain, B. A."

The Lord Bishop of Toronto then read the following Reply:—

"Reverend and dear Brethren:

"We receive with great satisfaction your kind and brotherly address, and are thankful for the interest which you take in our respective labors.

"It has been a great comfort to us to communicate with you all, and with our esteemed Brother your Diocesan, at the Lord's Table, and to have the advantage of friendly conference on our mutual difficulties.

"Although we do not yet find ourselves in a position to communicate to you the result of our deliberations, having thought it our duty to forward them in the first instance to his grace the Archbishop of the Province, we look forward with hope to the period, when no bar shall be placed in the way of our meeting in Synod with the Clergy and laity of the Church, to consult together on any matters of deep interest which affect the whole Body.

"We affectionately commend all your pious labors to the blessing of God, and trust that our dear Brother, your Bishop, may long be spared to be your guide and helper in holy things, and that you may cordially unite with him in promoting the objects nearest his heart; the salvation of souls, and the unity and well-being of the Church of God.—John Toronto. Edward Newfoundland, John Fredericton, F. Montreal.—Quebec, 1st October, 1851."

The Bishop of Newfoundland remained at Quebec till Thursday, 2d inst., when his Lordship proceeded to Bishop's College, Lennoxville, with the intention of going on from thence, through Montreal, to the Diocese of Toronto.

From the John Bull of Dec. 8.

Irish Church Missions.

The West-end meeting of the friends and supporters of the Society for Irish Church Missions to Roman Catholics was held on Thursday, in the great room, Hanover-square. This meeting was convened especially for the purpose of receiving information with regard to the very encouraging success of the missionary work in Ireland. A large number of gentlemen and a still greater number of ladies assembled on the occasion. The chair was taken by the Earl of Shaftesbury.

The Noble Chairman then rose, and impressed upon them the importance of the great undertaking they had met to consider, which was rendered more imperative upon them, as England had been instrumental in abstracting from Ireland the truth she has lost, Ireland having owned no allegiance to the Pope until she came under the domination of England. He thought it a just retribution that Ireland, through our almost necessary misgovernment, should have been so long a thorn in our side. The present state of Ireland, therefore, having resulted from our own misconduct, he considered it to become our vital duty to restore that which we had abstracted from her. His Lordship conceived the opportunity now offered for the work such as they could hardly have dared to hope for; the visitations of cholera and famine, and emigration having drained off a large amount of the Celtic and Roman Catholic population, while those who remained were affected with a better spirit, and seemed more inclined to receive the pure truth. His Lordship then paid a high tribute to the exertions of the Irish Society in the cause, and in reference to a question which had been agitated at a recent meeting, as to what we should substitute for the Roman Catholic religion in Ireland, he should give this plain and definite answer,—"God's Holy Word, and in subordination to that, the forms of the Church of England, her creed, her doctrine, her discipline, her orders, her government, and her whole ecclesiastical system." After expressing his belief that this would solve the question of the government of Ireland, the proposed payment of the Irish Priesthood, and the College of Maynooth, his Lordship sat down amidst loud cheering.

A resolution moved by the Rev. Mr. Nolan, to the effect that their acknowledgements were due to Almighty God for the success which had attended their efforts, was then agreed to, the Rev. Mr. O'Callaghan, formerly a Roman Catholic, and one of the Missionaries, who seconded it in a long speech, bearing evidence from the extensive experience he had had of the preparedness which prevailed in the minds of his Roman Catholic brethren, for the reception of Protestantism.

On the motion of Mr J. C. Colquhoun another resolution, entreating increased support from Christian friends, to enable them to meet the demand for laborers in Ireland, having been agreed to, the proceedings terminated.

THE BRITISH PERIODICALS AND THE FARMER'S GUIDE.

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the four leading Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable work, called the "*Farmer's Guide to Scientific and Practical Agriculture,*" By Henry Stevens, F. R. S., of Edinburgh, author of the "*Book of the Farm,*" &c., &c; assisted by John P. Norton, M. A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the steel engravings, and is sold at 25 cents each, or $5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz
THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood,* still under the masterly guidance of *Christopher North,* maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.,* so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

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For Blackwood and three Reviews,	9,00	"
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Payments to be made in all cases in advance.

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A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or of one Review to be *to one address* for $9; 4 copies of the 4 Reviews and Blackwood, $30; and so on.

*** Orders from clubs must be sent direct to the publishers as no discount from these prices can be allowed to Agents.

Money current in the States where issued, be received at par.

☞ Remittances and communications should be always addressed, post-paid or franked, to the Publishers.
LEONARD SCOTT & CO., Publishers,
79 Fulton st., entrance 54 Gold st N. Y.

Pew in St. Paul's Chapel.—To rent, Pew No. 131, one of the most eligibly situated pews in the church. Rent $30 per annum. Possession immediately. Apply to
A. C. MORRIS,
Att'y at Law,
142 Broadway.
Jan 3—2tS

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance. Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.
For sale by
DOREMUS & NIXON,
No. 39 Nassau Street.
Jan 3, 1852—6m
Opposite Post Office.

A CLERGYMAN wishes permanent board in a private family, north of Houston, and east of Hudson St. Please address A. B. H., Broadway Post Office, No 422½.
Dec 27, 1851—4t

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.
BALDWIN & MANY,
July 26-tf
49 John st, corner Dutch.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.
MILLER, COATES & YOULE,
July 26-6m
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CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address
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"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

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Sept 6, 1851—1yr$

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh.
June 28, 1851.-tf.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41

Total for the month, 108
Whole number of policies issued by the Company, 7753
Accumulated capital,
$400,000,
which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
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CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf
No. 120 Bleeker st. cor Wooster st.

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Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

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CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

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Oct. 4, 1851.—tf

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Aug 16tf

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April 16, 1850—tf

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